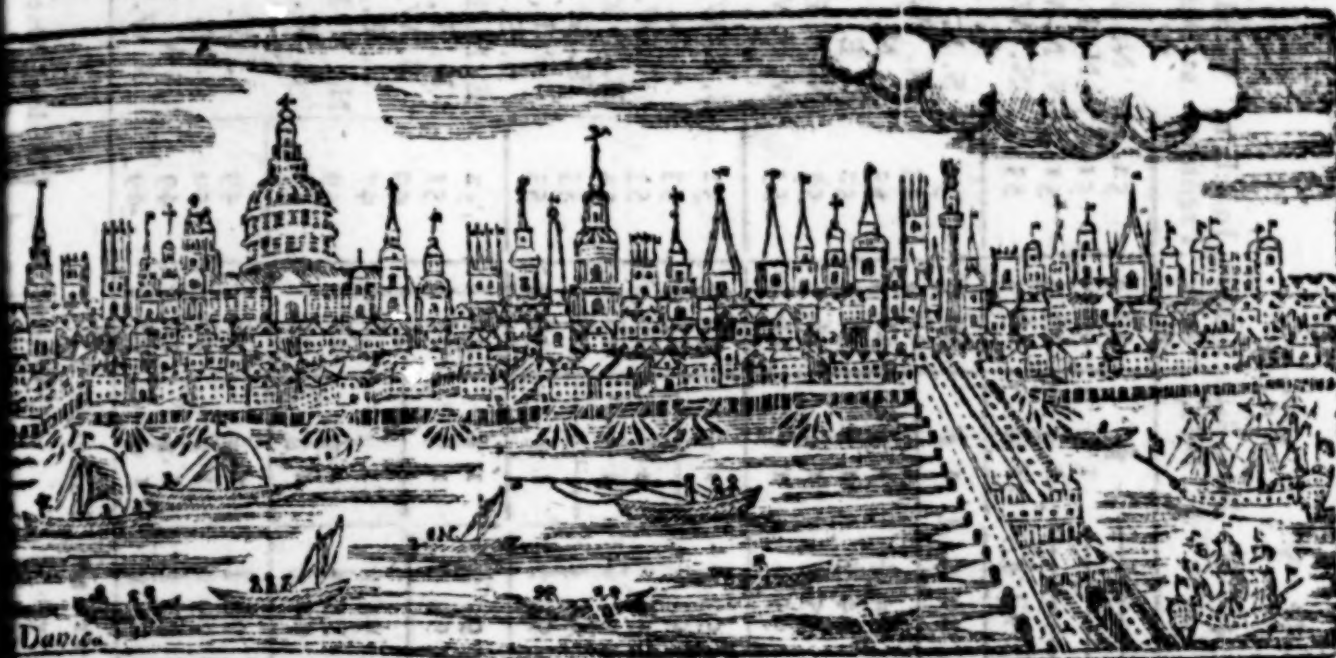


# The LONDON MAGAZINE:



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1. D—r and Miss B—y. 2. A Map of BERWICKSHIRE. And No. V.  
of New Music.

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Lord L.D.-s-r.



Miss B-y.




# T H E LONDON MAGAZINE:

For FEBRUARY, 1772.

## THE HISTORY OF GALLANTRY.

Containing Memoirs of the Church-building Peer, and his Dolcinea, or of Lord D——r and Miss B——y.

T is the author of Gil Blas, I think, who says, that, whenever you see a person pretend to extraordinary sanctity, you may safely set him down for a knave, and that you ought to look to your pockets. Whatever the cause may be, I have found by experience that the same rule is applicable to the religions of our country. Has your handkerchief been picked? You may trace it to a disciple of Wesley. Has your house been broke open? You will find that the larceny has been committed by the hearers of Madan, or by the saints of the tabernacle. In short, if you would see a groupe of rogues, and prostitutes, you must visit a congregation of methodists. Nor is this phenomenon inexplicable. With the methodistical teachers good works are but filthy rags, and have the nature of sin. Faith alone is the grand specifick, which will render you safe and sound, and preserve the soul alive. What wonder then that those, whose past life has been a continued series of roguery, and who do not intend that their future life should be rich in good works, should have recourse to those doctors, who, in imitation of the church of Rome, ease every scruple of conscience, and remove every religious terrour in the most compendious way? This is clearly the origin of that facility, with which mystical sectaries make prodigies. I know not how it is but I have been often disposed to refer those fits of religion and charity, which are only to take effect after a man's death, to the same cause. Men actuated by superstitious fears compound with heaven for the pardon of their sins by dedicating to sacred uses and benevo-

Feb. 1772.

lent purposes what they could not resolve to give up, while capable of enjoying them. They foolishly imagine that their posthumous effects will be imputed to them as righteousness. Hence one endows a college, another founds an alms-house, and a third establishes a lecture-ship. Bancroft builds an hospital, and D——r a church. Some will perhaps deem this comparison odious, and give his lordship credit for the sanctity of his intention. It is not my wish to deny him any merit, to which he is justly entitled. I will therefore leave this question undetermined, and proceed to delineate his character, that the reader may from thence judge for himself. When young, his Lordship enlisted under the banners of Cupid, and became the terrour of all the neighbouring farmers, who had handsome daughters. None of them cared to sell him corn or hay for his horses, for fear of a visit, with an intention to delude some of their family. Whenever he had cast his eyes upon a lovely object, he employed an old woman, who lived close to his house, as a procuress. Few girls could resist the flattering temptation laid before them; and, if virgin modesty and the dread of consequences restrained them, they were easily persuaded to give him the meeting at Dame Bar—s's house in order to hear at least what he had to say: a step, which generally proved fatal. It would be endless to enumerate all his exploits of this nature. One may serve as a specimen.

Near his house lived a farmer's daughter of uncommon beauty, and of equal modesty. Every art had been tried to inveigle her to this woman's cottage, but in vain. She knew his character. At length he brought with him from London a high-bred nymph, who



who made no scruple of ministring in any shape to his pleasures. Passing at his house for the wife of an honourable friend, she let the farmer's daughter know that she had taken a liking to her on account of her modesty and general good character; that she should be glad to have her as a companion; and that, if she would come and live with her, she would take upon herself the care of making her fortune. In a word, she begged to see her at my lord's house. The girl sent word back, that, notwithstanding her ladyship's protection, she did not care to trust herself in the lion's den, as she saw many footsteps directed towards it, but none from it; but that still she was ready to wait upon her ladyship any where else. Accordingly a meeting was appointed near the procuress's cottage, where the lady was to walk in the evening. They met; and, after some conversation, my lady pretended to be seized with a sudden fit of illness, and that she must help her into the cottage, till my lord's coach should come to fetch her. The good-natured girl complied, and had the satisfaction to see an instantaneous recovery succeed. Upon this she would have departed; but she was forced to stay and drink tea. After tea, she must stay supper, as it was now dark; and in the interim my lord appeared, and made one of the party. He used every winning art to wear away the bad impressions made by fame to his disadvantage; and, being no disagreeable figure, was gradually beheld, though not without apprehension, yet without disgust. But now she was in his power, and, however averse, could not have escaped. In fact, she was left that night alone with him in the usual scene of his unlawful pleasures; and the consequence of the whole was, that she proved with child. He took her lodgings in London, where she died in child-birth. The son now survives, and acts as his steward and factotum. Indeed, to his honour be it spoken, he generally made some provision for his flames. He settled annuities upon them, and got them husbands. At length, however, he became dainty, and discovered a false appetite. Nothing would now serve him but the wives of other men.

The difficulty of success, and the greatness of the crime, gave a zest to the pleasure; and he found a secret satisfaction in seeing others father what he might think his offspring. This propensity it was that, in some measure, gave rise to his present amorous connection. After the death of his lady, (for he was married) Miss B——y happened to have country lodgings at West-Wycomb, and to be visited under the denomination of a widow by Ibbetson, formerly a mercer on Ludgate-hill. Always eager to encroach upon the property of others, he found himself strongly bent upon having a finger in the pie with Ibbetson. Miss B——y was young and lovely, had regular and expressive features, shining jetty tresses, piercing eyes, and a snowy, heaving bosom, that might render old age young. In short, her charms were so powerful, that my lord was deeply smitten. He made proposals; but found, after every art, that she was inaccessible, except he previously made a handsome settlement upon her. The usual procuress managed the matter. Some interviews passed, but before witnesses; and in all of them Miss B——y discovered so much wit and gaiety, that, in order to have a proper companion at hand when he chused to retire, and relinquish the fugitive flames of the day, articles were signed and sealed, by which she is entitled to five hundred a year. In consequence she jumped one morning into my lord's chariot, and let Ibbetson to wear the willow. In vain did the forsaken swain complain of her capriciousness, and point out a fine boy, the pledge of their mutual loves, to wake her maternal tenderness. In vain did he offer to settle upon her and his children by her whatever fortune should remain upon his death, if he happened first to pay the great debt of nature. Miss B——y preferred a certain fixed income to all these considerations, and instead of youth, took old age to her arms. Miss Ibbetson did not long survive this disaster. At his death he left their son ten thousand pounds. He now comes every Sunday from school, and dines with her and her gallant. She still keeps her old lodgings for a place of retirement, when any company, who



whom she cannot well be introduced, come to visit my lord. She comforts herself, however, with an officer who is a dependent of the family, and thinks himself bound in honour and gratitude to assist his patron at a dead lift. It would be idle to recount his intrigues with the demireps of quality, such as Lady V—, Lady H—, and others. Their names are too hackneyed to excite attention. It is more to the purpose to observe that, when he was made chancellor of the Exchequer, he declared with great simplicity his total ignorance of political arithmetick, and consequently his incapacity for executing the office, which he occupied. Accordingly, when he resigned, as if willing to make the publick all the retribution in his power, he conceived the design of refunding all his gains by building a church. This purpose he effected, and made it, as the house of God ought to be, equally open for the reception of rich and poor, without the least distinction of rank or birth; benches,

not pews, being the only seats. This place, however, he prostituted to the uses of feasting and junketing, but redeemed that fault by levying a tax upon his guests for the good of the poor, who by this act forgot his former pranks, and now celebrate him as their protector and father. They cannot distinguish an act which was the effect of vanity and ostentation from the genuine emotions of humanity and benevolence. In general, he and Miss B—y live upon good terms; because she is obliged to submit to his humour, and to wear a smiling aspect. Inwardly, however, she pines with sorrow, because she is excluded from the company of women of character; and this thought occasionally embitters the life of both; so that it may be safely affirmed a kept mistress can never make herself or her keeper happy. The secret sense of her infamy must now and then sour her temper, and infuse some of the acid into his cup.

## DEBATES OF A POLITICAL CLUB.

THE opening of the present parliament proved very pacifick. The king's speech, at the same time that it announced the continuance of peace, was so cautiously worded, that it afforded no handle for opposition at home. The first question that was agitated in the senate, and that engaged the publick attention, was a petition from a body of the clergy, and some lawyers and physicians, praying relief in the matter of subscription, and insisting that subscriptions are an usurpation upon the right of private judgment, and that there ought to be no other test but the scripture alone. Sir William Meredith, who was employed to bring up the petition, said, that he had a petition put into his hands, highly deserving consideration, as it complained of a grievance, of all most touching, a grievance that hurt the conscience: that licentiousness in the church was the unavoidable consequence of signing assent to that, which was repugnant to common sense, which the petition was calculated to remove: and therefore moved to bring up the petition.

Sir Roger Newdigate said it was necessary the mover should read the petition.

Sir William Meredith read it.

Sir Roger Newdigate said it was nullity unless seconded.

Mr Thomas Pitt seconded it.

Sir Roger Newdigate objected to receiving a petition from persons who themselves had done that, which they represented to be wrong and wanted to undo: that the prayer of the petition undermined the church, which was so connected with the state, that they must fall together: that it was nugatory; for the king had sworn not to alter religion, and this alteration could not take effect unless he concurred: that the irreversibility of the act of union made it impossible, which at his motion was read.

Mr. Stanley said, that as a lenient measure, he had no objection to its being brought to the table; but he could never consent to proceed on it, since it must be the destruction of the established church: that it was no new thing to alter religion, but that this was a proposal entirely to destroy it: that



that the petitioners were like men, who told another, that they would come and live with him, but, as a previous step, that he must pull down his house: whereas if they had only desired to alter the door, it might possibly be more convenient: that he was a friend to toleration, and had himself a fortieth article, which he valued as much, or more than all the rest, the peace of the publick.

Mr. Byrne said he was a friend to religious liberty, but did not think that supported, or likely to be supported, by complying with the petition.

Mr. Fitz Maurice said that the petitioners were followers of an heterodox teacher. That the confessional was their creed, out of which he read many passages, to prove they wanted only to enjoy the emoluments of the church. He abused the author as avaricious, hypocritical, and as a bad writer: that the universities, if aggrieved, could relieve themselves: quoted Blackstone to prove the doubts about altering forms in religion, and concluded with asserting that the petitioners denied the divinity of Christ.

Lord George Germaine said, to his own knowledge, the petitioners did not deny the divinity of Christ; that it was a lamentable thought to him, that if he sent his son to the university at 16, he must subscribe his thorough assent to that, which himself at sixty was so far from being able to teach him, that he actually could not understand it himself: that the people have a right to petition, and that it was indecent in their representatives to talk of the fewness that had subscribed; that the merits, and not the numbers ought to be the objects of their consideration.

Lord Folkestone said, that the arguments for subscription affected only the clergy: that others might, without danger, be relieved from a requisition which some thought exceptionable; others, unnecessary or indifferent; that as to the clergy, something more than a bare assent to scripture was necessary, otherwise all sects who admitted scripture, were equally established: that some test was required in all societies whatsoever; and, that according to the petition, every man was now allowed to interpret scripture for himself, but hoped the law never would permit him to interpret it for others.

Lord North said, that his first intention was out of complaisance to the subscribers, and respect to their plea of conscience to have admitted the petition, and postponed the consideration of it for six months: that he never would consent to revive flames either civil or ecclesiastical: that he wished never to proceed in that House at least, to the discussion of orthodoxy: that the act of union was a pledge between the two nations, now happily united, hardly ever to be altered, but yet from the first rules of legislation, liable to alteration: that the petition prayed the establishment of sectarists: that it was not just to resign our posts, and those advantages which the law had granted to the regular church, in favour of those, who wished, or at best (for he thought they might be conscientious) acted as if they wished to have no established church at all: that the conduct of the petitioners was not at all exceptionable as conscientious men, even though they now disapproved of the articles, for they might have approved of them, at the time they said they did: but from any thing in the petition, they might now approve of them, be themselves willing, if required to sign them again, and yet desirous to make the entrance into the church more easy for others: that publick or private liberality had endowed churches, &c. for the support of members of the present establishment: that all teachers had their tenets, which they expected to be received by their adherents: that for the sake of peace he would not intermeddle with the articles: that as the result of political confusion is despotism, so that of ecclesiastical is superstition, and an infallible guide.

Mr. Edmund Burke said, that the House of Commons was competent to judge of any matter relative to law; that the articles were to be maintained, or some other method of fixing principles in those who were to be public teachers, settled: that he was against innovations in religious matters; that had he lived when the directory was going to be established, he should have been for preserving the common prayer; had he lived when the common prayer was re-established, he should have supported the directory: that each of them was con-

sonant



sonant to the Christian religion; and though prescribing different forms, yet as the difference was only in forms, and not in essentials, he would have maintained which-ever was in force: that the petition stated no exception against the subsisting articles: that the right of private judgment was what the petitioners at present enjoyed, and it was ridiculous to call that the exercise of private judgment for which they petitioned: that orders in the church, without a rule of doctrine, was perfect tyranny: that all governments had a right to constitute the several orders of its subjects as it pleased; and consequently could the priesthood: that in the Jewish state it was hereditary: that the members of the church were to follow prescribed forms, to which themselves had assented, not, as had been asserted, the opinion of the bishop who ordained them: that in the latter case, how distressing would it be to a clergyman ordained at Ely, to be beneficed in the diocese of Chester, and be afterwards removed to Gloucestershire: that the petition desired, for the future, assent only to scripture, without defining what scripture was: that very many parts of the bible had been excepted against by many persons, and in many ages: again, that it did not state whether scripture should be understood literally or figuratively: that if the latter method of interpretation were allowed, he would undertake to prove transubstantiation, and other doctrines equally absurd: that a case might very probably happen, if the petition were granted, where a person, by a series of conscientious ministers, might never be able to arrive at christian baptism.

Sir George Savile said, that in many instances the intention, which persons affected, of defending the honour of God, and such expressions, were little less than blasphemy: that the articles were formed contrary to christ's doctrine, who said, "he that is not against us, is for us," and were repugnant, in many doctrinal parts, to his word, and particularly where he recommends to his disciples an imitation of the Samaritan (who rejected Jewish and Christian Facts) whereas the articles declare such actions as the Samaritans to have in them the nature of sin.

Mr. Charles Fox said, he was against

rejecting the petition if it was meant as a method of shewing contempt, but should be against receiving it, as a reception would be a kind of engagement to proceed, which he hoped would not be done: that the articles favoured of christian charity, but taught such mysteries, as ought not to be forced down the throats of young persons; that in Oxford, where the oaths of supremacy and allegiance could not be administered before sixteen, an assent to the articles was required by statute, however young the person was admitted: that he hoped the university would, as he found they could, relieve in that particular, and that a minister who would subscribe the articles, and afterwards preach against them, would make little impression on an audience.

Mr. Sawbridge said, the articles were so strikingly absurd, that he wished them to be read, and would read them himself; but having gone through a few of them, declared he would not attempt to expose them further than they did themselves.

Mr. Richard Sutton said, the articles were too absurd to be defended.

Mr. Dunning said, the subscription to articles was indefensible, they were so palpably ridiculous, that he never would advise the king to consult the convocation, or any assembly, but his parliament.

Mr. Wedderburne said, he was surprised to hear a doubt of the right to alter the union act, when it was already altered both as to the English and Scotch church: the former by the act against occasional conformity, the latter by the act which destroyed elective patronages: that he thought the petition ought not to be complied with, but should vote for receiving it, for that at present it was not before the house, and he did not regularly know the prayer: that the universities, which were to prepare them for all the learned professions, and to make persons fit members of parliament, ought to be under parliamentary cognizance, if they did not take care to reform themselves, and that he could not conceive but a prescription was equally efficacious, and proper to be followed, whether the physician had signed the articles or not.

Dr. Hay said, that the subscription to the articles of matriculation in the uni-



universities was improper, and ought to be, and he hoped would be remedied, but not by the interference of parliament, if the universities could do it themselves. That the petition should have been presented to the Lords, with whom all clerical matters begin, as divorces, &c. not that he doubted the house's right to originate any matter that it pleased, because amongst them there were special guardians of the church.

Mr. Cooper said, the petition was before the house sufficiently, that it must be rejected, but because it removed the pillars of the church, without substituting any other support.

Sir William Meredith said, he did not expect to hear that objection, which amounted to a censure on the modesty of the petitioners, who did not presume to dictate; that the articles taught as divine, not only what were not the attributes of God, but what must be peculiarly the attributes of the devil, if we suppose the devil the most unjust of beings: that the articles were a notorious falsehood: that no minister would defend the doctrines of them in a strict, grammatical sense, before his parish: that he repented his candour in opening the petition; that the schism act, which alters, is subsequent to the union: that understanding the articles of subscription in another sense, than was intended by the compilers, and is strictly grammatical, is mere hypocrisy: that bishops Burnet and Hoadley, were arrant hypocrites, in allowing every man to understand them as he pleased, and subscribe in his own sense, and that the Methodists are the only true church-of-England-men, and that he himself would subscribe, if the noble lord would prove, as he asserted, their conformity to scripture.

Lord North denied saying the articles were conformable to scripture.

Sir Harry Houghton said, he was happy in the free exercise of his own opinion, and wished every one the same happiness.

On the division, for the question 71, against it 217, exclusive of tellers.

The next debate of consequence was that occasioned by a motion of Mr. Seymour, for leave to bring up a bill to quiet the possessions of the subject against dormant claims of the church. The arguments of the mi-

nistry, and their adherents, were these.

It is contended that *Nullum tempus occurrit regi*, and *nullum tempus occurrit ecclesiæ*, are maxims in law founded on the same principle; and that, as we have destroyed the former, we must, in order to be consistent, destroy the latter. But let it be considered that, when the statute of limitations was made, this matter did not escape the attention of the legislature, and that, in all probability, our ancestors were swayed by reasons of the most weighty nature, not to include the Church. Were there no settled revenue set apart for the crown; were the demesne lands now, as formerly its only support, no man in his senses would have thought of stripping of the *Nullum tempus* right, because no man would have chose to leave defenceless, the constant effect of poverty and want. Why should the Church be treated with more severity? It is no less necessary to the well-being of the community than the crown. States have subsisted without royalty. But where is the state that has ever been able to stand without religion? The institution certainly necessary; and, being necessary, it must be supported. Has any new provision been made for its maintenance, that you would remove its antient bulwark? Does the Parliament settle upon it, as upon the crown, any civil list? Was it not sufficiently stripped at the reformation? And do you mean to open a door for its being farther plundered? Our forefathers, when the Church was new-modelled, intended that what was left should remain ever in its possession, and for that purpose ordered that no length of time should be a bar to its claims. Knowing that successive incumbents might suffer the patrimony of the Church to be lost, and come into lay-hands, they left this remedy for the recovery of her property. An incumbent is frequently a stranger in the place where he has a benefice; he is ignorant of the state of his lands and tithes; and all his neighbours are interested in keeping him in ignorance. He is perhaps poor, or peaceable, indolent, or timid, or fraught with gratitude to his patron; or perhaps he is all these together. What





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in this case, become of the property of the Church, and of his successor? They must evidently be ruined. Many of us thought it inexpedient to deprive the crown of this power, with which it was armed for its own defence; and some of us still think that the step was impolitick. Those, who voted for clipping the wings of the crown in this particular, because they thought it too powerful and dangerous an engine in its hands, may yet with propriety vote against this motion, because no danger can be apprehended from the power of the Church; and these, who voted against taking this power from the strong, cannot with decency vote for taking it from the weak. The Church has no title-deeds, which descend from father to son, which are carefully preserved, and mark out with precision the extent and limits of the inheritance, so that nothing can be easily lost. Consequently, the lands and tithes of the Parochial Clergy, one of the most useful classes of men in the nation, would without this precaution moulder away, and be reduced to a much smaller pittance than it is at this juncture. Yet is it not lamented by the whole nation, that they are not possessed of a larger proportion of the good things of this world? What then must we think of a regulation that reduces them to a much more distressful situation? Had it indeed been proposed to establish an office, where registers of their title-deeds, or distinct accounts of church-possession, should be kept, the plan would have merited our attention; but, instead of applying this remedy, the mover of the question lays the axe to the root of the tree, and at once overturns the Church's chief palladium. At the time that the statute of limitations was made, the Church had the power to alienate. The patron, the ordinary, and the incumbent, might exchange ecclesiastical property for a sum equivalent; but, in order to prevent any injury to the succeeding generation, from a collusion, the *Nullum tempus* was left as a power by which a fraudulent bargain might be set aside. Hence the *Nullum tempus occurrat regi*, and the *Nullum tempus occurrat ecclesie*, have not the same

foundation; and it is not therefore necessary that, for the sake of consistency, we should bury them both in the same grave. A considerable alteration of our constitution is not to be attempted without some urgent necessity. It ought to have been shewn, that the power vested in the clergy has been egregiously abused; that they have been litigious and oppressive, and always ready to grasp at every straw, to draw every thing into their own vortex. In a word, proofs should have been produced of many vexatious and iniquitous suits, grounded on the maxim in question. Has this been done? One case only, and that not in point, has been laid before us. But how many instances are there of vexatious and oppressive suits commenced and carried on by the laity against the clergy!

The gentlemen of the long robe declare, that few, very few, complaints come into the courts of law through the means of the clergy; that they are generally dragged thither by iniquitous combinations; that their cause is generally so just, that nothing, but the most absurd and inveterate prejudice, could have bred and fostered the least dispute. Is it prudent, is it just, is it honourable, to strip such harmless and inoffensive men of their best defensive armour? Consider that they have here no body to plead their cause; while we, the judges in this case, are interested men. Our honour therefore is concerned in giving no countenance to the scheme. It is too much to make two attacks upon the clergy in one session, one upon their doctrine, and another upon their property. No plan, it is true, can be without some inconvenience: both the old and new will necessarily partake of the imperfections of all human institutions. But the antient and established plan is certainly not encumbered with so many nor so weighty objections as this which is now under discussion. What provision is here made for securing the tithes of the inferior clergy from diminution, which will be the unavoidable consequence? None. How is collusion to be prevented between incumbents and patrons? How are numberless other dangers, which upon the removal of the old

H. ... and



and the introduction of the new system will appear, to be obviated? With respect to all these points, our innovator is totally silent. One single remedy for a single case he has proposed; and that is all that his legislative sagacity, or that of his abettors, has been able to suggest. Where then is the propriety of proceeding farther upon this motion? It certainly ought to be rejected.

Mr. Seymour and the abettors of his motion reasoned thus.

It is in vain that gentlemen attempt to make a distinction between the ancient power of the crown and the still remaining power of the church with respect to the *Nullum Tempus*. The present claim of the church was prior to the statute of limitations, and therefore could not possibly have its origin at that period. The idea was evidently borrowed from the practice of the crown, when the clergy were in favour, and did what seemed good unto them. Whence but from this abuse arose the statute of mortmain? The case will admit of no dispute. The directors not only of the king's conscience but of his councils converted their influence to the advantage of the order; and our ancestors were obliged to interfere, else they would have, like the clergy of Judea and other priest-ridden countries, swallowed up gradually all the lands of the nation in their vortex; and become the sole proprietors of the isle. The mistaken piety of some, the folly of others, and their own address and industry would have by this time made them our lords and masters. We should have groaned under the most intolerable of all tyrannies, under the tyranny of priests. Nor is this any reflection on our clergy, because they are but men; and all bodies of men, when under no check, become oppressive and despotick. They would not desire to have a compliment paid to them, which could not justly be bestowed upon our ancient barons, nor indeed upon any class of men that ever existed. But, you will say, can any man in his senses be apprehensive of excessive power in the church? Can such a chimerical idea be for a moment entertained? The answer is obvious. However little the danger may now appear, in some future pe-

riod matters may wear a different aspect. For who knows what may lie concealed in the womb of time? How can you be assured that ages of barbarism will not yet return, and that superstition will not again restore the power of the clergy? It will then be meritorious to yield to the most groundless claims of the clergy; and weak men actuated by the terrors of superstition, and the suggestions of their ghostly director, will think it the most compendious way to heaven to destroy their title-deeds, and thus to suffer their lands by a law-process to revert into the bosom of the church. Consider that at least one third of the realm has at one time or other been ecclesiastical property. What a powerful engine must this law in such circumstances become? The danger may be distant: but to a reasoning statesman it is enough that the seeds of the evil are certainly lodged in our constitution, as it now stands, and that accordingly it is capable of resurrection. He needs no other motive to induce him to attempt the total eradication of the latent poison. Without this reformation our system of jurisprudence will be lame and imperfect. Length of possession, or a prescriptive claim, however acquired, is a great principle that runs through the whole body of our laws, and secures property from the dangers, which it would necessarily incur in consequence of the perishable nature of title-deeds, and the casualties to which they are subject. Is it not a matter of some moment to render our laws uniform and consistent? Scotland has adopted this maxim; undisturbed possession for forty years is an effectual bar to the claims of their church. What hinders us to copy this northern principle? Scotland has often borrowed from us; and the union has not precluded mutual imitation. Nor is it the Scottish law alone that furnishes its sanction. The canon law is equally explicit in favour of the same doctrine; and so is the civil law from which it seems to have been transplanted into the canon and Scottish codes. It is not that these precedents are to be considered as absolutely conclusive, if they were not corroborated by the genius and spirit of our constitution, and, what is more, by the law of nature. Mr. Onslow, it is true



has quoted Grotius to prove the reverse; but unfortunately he has read a mutilated edition; for it has been proved that, if he had proceeded a sentence or two farther, he would have read his own condemnation. It is to be hoped therefore that when he goes home, he will procure and read Grotius at large, and satisfy himself that he and every other writer on the law of nature and nations declare against the *Nullum Tempus* without any exception in favour of the clergy. Why should they be exempted from the general rule? Without any new civil list ample provision is made for the whole order, were it properly provided. Pluralities are the bane of the clergy. Two, three, four, and even five benefices are swallowed up by one unconscionable individual, who employs as many curates, and pays each perhaps at the rate of fifteen pounds a year, though he receives himself for each five hundred. If he allows his curates fifty, he is a prince for generosity. Ought not this abuse to be rectified? The minister says that he laments as much as any man the inequality of church preferments, but that he cannot split them into smaller parts. But surely he can prevent a multitude of them from being heaped upon the same person. Why does he suffer so many dispensations to pass the great seal enabling this doctor to hold two livings, that to hold three, and a third four? It is to be hoped, for the honour of humanity, that there is no minister so sordid and avaricious as to grasp at every thing that falls, and to catch it either in his own mouth, or let it drop into that of a relation. Be this as it may, a cessation of the practice is the most rational plan for relieving the inferior clergy. This motion will not certainly render their condition worse. Collusion between the patrons and incumbents may, and, no doubt, now does take place. How will the alteration of the law render it more easy or frequent? you will perhaps say, that the shortness of the term, during which the church may claim lost possessions, will encourage frauds, because they may remain unknown till the time for recovery is gone for ever. The same argument was urged in favour of the crown; but as it had then no

weight, it is to be presumed that it ought now to have as little. In the same spirit we were told that the crown, for fear of losing its just rights, would immediately begin a scrutiny, and commence actions without number against every encroacher upon its property. Was this suspicion verified by fact? No. What reason then have we to imagine that the church will follow any other plan? At any rate the scrutiny will be the better, the sooner it is begun. Justice will be the more easily done to both parties. Nothing can possibly be gained by delay. If this power is to remain vested in the church, how precarious is all lay property? The parchments, which secure it, may be lost, may be destroyed by fire, and a thousand other accidents. A fee, a dean and chapter, a college may find among their archives some musty records, which show that they were once in possession. What is the consequence? They immediately plead that *Nullum Tempus occurrit ecclesie*, and desire to see the titles, by which he holds his estate. But, behold! they are lost. Accordingly, the court of justice, in conformity to the strict letter of the law, bestows his lands upon the church. Nor is this mere speculation. The mover of the question has pointed out a member of your own house, who has sustained an injury of this nature from a bishop of Durham, and lost by the process not less than a hundred and twenty thousand pounds. Yet, you call for proofs of the abuse of the power in question! Is not this instance alone sufficient? Allow but the bill to be brought up, and there is no doubt but upon inquiry more cases will be discovered. Suppose a modus, suppose an exchange to have long ago taken place, and the proofs to be now lost. What follows? Why, by means of the ecclesiastical *Nullum Tempus*, the church will set the whole aside, and not only keep the equivalent given, but appropriate the estate for which it was given. Can any thing be more unjust or unreasonable?

But such is always the consequence of deviating from the plain track of nature and common sense. When the monasteries were destroyed, and many of their possessions sold to the best bidders, the augmentation office



was established; and there were kept registers of all the estates disposed of to laymen. Since that period the augmentation office has ceased. Hence the papers there lodged are in much greater confusion than in any other in the kingdom. If this power be still preserved to the church, what a dangerous instrument will it be in the hands of deans and chapters, and other rich ecclesiastical bodies! whose records are kept with infinitely more care and circumspection than the papers and parchments of private families. It is indeed objected, that the mover of the question has not obviated every inconvenience, nor shewn that his proposed regulation is necessary, in order to prevent the abuses of the clergy. But surely it is absurd to expect that, before the bill is read, examined, or amended, every objection should have been removed. The most considerable inconvenience is taken away by allowing the *Nullum Tempus* to operate for sixty years and three incumbencies. The proper method of securing the tithes of the parochial clergy, and what other plan for their benefit may be thought necessary, he has with much prudence, and no less modesty, left to the discretion of this house; and surely it is too much to say, that, without the heterogeneous and monstrous power arising from the *Nullum Tempus*, the collective wisdom of the legislature cannot secure the tithes of the clergy, that incumbrance, that original sin, with which every morsel of land is born, and without which it cannot exist. At any rate, thus to reject a motion for the improvement of the constitution, and not to suffer a bill to come into the regular course of examination and discussion, is contrary to every idea of justice and equity. The practice is subversive of all parliamentary enquiry, and, if tolerated, must render this house perfectly useless to the nation. Accordingly, the decision of this question will clearly shew, whether we have the feelings of parliament, or the spirit of men. What ought to be done after the bill is brought is not so certain; but that it ought to be received is as clear as that two and two make four.

It is in vain we are informed, that no necessity, no flagrant abuse presses.

The plan is for this reason the less exceptionable; because we are thus less liable to error through prejudice or passion. Had the proposal arisen from some recent injury, it would be a strong argument for its rejection. With equal impropriety is it contended, that antient institutions are not lightly and wantonly to be overturned; because that reasoning may be turned, as a standing piece of artillery, against every improvement. Had our ancestors argued in this manner, we should never have acquired either liberty or property, but groaned for ever under Norman tyranny. When the minister urged this common place, he forgot that Lord Bacon had, on the opposite page, furnished his antagonists with arms of equal proof. Let us not then be amused with boyish declamation, instead of sound argumentation, nor for sterling coin be put off with counters.

*An Extract from Dr. Price's Appeal to the Publick on the Subject of the National Debt.*

**T**HIS little pamphlet is of so very important a nature, and demonstrates with such mathematical certainty the treachery of our ministers and representatives in alienating the Sinking Fund, and the ease with which the faithful application of that great resource would have ere now removed, and may still remove, every national incumbrance, that, in justice to the publick, whose attention to this subject ought to be excited, and in discharge of our own conscience, which cannot otherwise be satisfied, we must be very full on this head. What therefore is not here inserted shall be distinctly explained in our review of books.

"In a late treatise on *reversionary payments, annuity schemes, and population*, I have offered to the publick several observations on a subject now highly interesting to this kingdom; I mean, the NATIONAL DEBT. These observations appeared to me important; and in this opinion of them I have been since confirmed by the concurring opinions of some of the best judges. But they have not yet, as far as I know, been favoured with the attention of the managers of our affairs; and this is one of the reasons



sons of the present appeal to the publick. Could our governors be engaged to take them into consideration, they would perhaps see them to be worth their regard. Be this, however, as it will, I cannot make myself easy without begging from the publick one further hearing on this subject.

I have observed, in page 163 of the treatise I have mentioned, that, in order to justify the alienation of the SINKING FUND, it has been usual to plead, that, when money is wanted, it makes no difference whether it is taken from hence, or procured by making a new loan charged on new funds. I have called this a SOPHISM; and asserted, in opposition to it, that the difference between these two ways of procuring money is no less than *infinite*. Those who have entered into my ideas cannot possibly want any other proof of this assertion than I have given. But, as it is a point of particular consequence, and some have objected to it, I shall here give as distinct and clear an explanation of it as I can.

A SINKING FUND, according to the most *general* idea of it, signifies "any SAVING or SURPLUS, set apart from the rest of an annual income, and appropriated to the purpose of paying off or sinking debts."

There are *three ways* in which a kingdom may apply such a saving.

1st, The *interests* disengaged from time to time by the payments made with it, may be themselves applied to the payment of the publick debts.

Or, 2dly, They may be spent on current services.

Or, 3dly, They may be immediately annihilated by abolishing the taxes charged with them.

In the first way of employing a *sinking fund*, it becomes a fund always *increasing* itself. Every new *interest* disengaged by it, containing the same powers with it, and joining its operation to it; and the same being true of every interest disengaged by every interest, it must act, not merely with an *increasing* force, but with a force the *increase* of which is continually accelerated; and which, therefore, however small at first, must in time become equal to *any* effect.—In

the *second* way of applying a *sinking fund*, it admits of no increase, and

must act for ever with the same force.

—In other words. A *sinking fund*, according to the first method of applying it, is, if I may be allowed the comparison, like a grain of corn sown, which, by having its produce sown, and the produce of that produce, and so on, is capable of an increase that will soon stock a province or support a kingdom.—On the contrary. A *sinking fund*, according to the second way of applying it, is like a seed the produce of which is consumed; and which, therefore, can be of no farther use, and has all its powers destroyed.

The *former*, be its income at first ever so much exceeded by the new debts incurred annually, will soon become superior to them, and cancel them—the *latter*, if at first inferior to the new debts incurred annually, will for ever remain so; and a state, that has no other provision for the payment of its debts, will be always accumulating them till it sinks.

What has been now said of the *second* mode of applying a fund is true in a higher degree of the *third*. For, in this case, the disengaged interests, instead of being either added to the fund, or spent from year to year on useful services, are immediately given up.

In short, a fund of the *first* sort is money bearing *compound* interest—a fund of the *second* sort is money bearing *simple* interest—and a fund of the *third* sort is money bearing *no* interest. The difference between them is therefore properly *infinite*; and this is so evident, that I cannot go on with this explanation without some reluctance. I will however rely on the candour of those who must be already abundantly convinced, while I endeavour to illustrate these observations by the following example.

Let us suppose a nation to be capable of setting apart the annual sum of 200,000*l.* as a fund for keeping the debts it is continually incurring, in a course of redemption; and let us consider what its operation will be, in the *THREE* ways of applying it which I have described, supposing the publick debts to bear an interest of 5 *per cent.* and the period of operation eighty-six years.

A debt of 200,000*l.* discharged the first year, will disengage for the publick



publick an annuity of 10,000*l.* If this annuity, instead of being spent on current services, is added to the fund, and both employed in paying debts, an annuity of 10,500*l.* will be disengaged the *second* year, or of 20,500*l.* in both years. And this again, added to the fund the *third* year, will increase it to 220,500*l.* with which an annuity will be then disengaged of 11,025*l.* and the sum of the disengaged annuities will be 31,525*l.* which, added to the fund the *fourth* year, will increase it to 231,525*l.* and enable it then to disengage an annuity of 11,576*l.* 5*s.* and render the sum of the disengaged annuities, in four years, 43,101*l.* 5*s.*—Let any one proceed in this way, and he may satisfy himself, that the *original* fund, together with the sum of the annuities disengaged, will increase faster and faster every year, till, in fourteen years, the *former* becomes 395,986*l.* and the *latter* 195,986*l.* and, in eighty-six years, the *former* 13,283,000*l.* and the *latter* 13,083,000*l.* The full value therefore, at five per cent. of an annuity of 13,083,000*l.* will have been paid in eighty-six years; that is, very nearly, 262 millions of debt: and consequently it appears, that, though the state had been all along adding every year to its debts three millions, that is, tho' in the time supposed it had contracted a debt of 258 millions, it would have been more than discharged, at no greater expence than an annual saving of 200,000*l.* But, if the same fund had been employed in the *second* of the three ways I have described, the annuity disengaged by it would have been every year 10,000*l.* and the sum of the annuities disengaged would have been eighty-six times 10,000*l.* or 860,000*l.* The *discharged* debt therefore would have been no more than the value of such an annuity, or 17,200,000*l.* But, besides this, it must be considered, that there will be a debt *saved*, in consequence of applying every year the disengaged annuities to current services, for which otherwise equivalent sums must have been borrowed; 10,000*l.*

will be saved at the beginning of the *second* year; 20,000*l.* at the beginning of the *third*; 30,000*l.* at the beginning of the *fourth*; and 850,000*l.* at the beginning of the eighty-sixth year; and the sum of all these savings is 36,550,000*l.* which, added to 17,200,000*l.* the debt *discharged*, makes 53,750,000*l.* Subtract the last sum from 262 millions, and 208,250,000*l.* will be the complete loss of the publick arising, in eighty-six years, from employing an annual sum of 200,000*l.* in the *second* way rather than the first.

Little need be said of the effects of the same fund applied in the *third* way. It is obvious that the whole advantage derived from it, would be the discharge of a debt of 200,000*l.* annually; or of 17,200,000*l.* in all.

Similar deductions might be made on the supposition of lower rates of interest and shorter periods. Thus, let a state be supposed to run in debt two millions annually, for which it pays four per cent. interest. In seventy years, a debt of 140 millions would be incurred. But an appropriation of 400,000*l.* per ann. if employed in the *first* way, would, at the end of this term, leave the nation *beforehand*, six millions; whereas, if applied in the *second* way, the nation would be left in debt, 79 millions; and in the *third* way, 118 millions.

It is an observation of particular importance here, that there is no benefit to be derived from employing a fund in the *second* of the ways I have mentioned, rather than the *first*. In both cases, the taxes are continued during the operation of the fund, and the national burdens are the same. In the former, a disengaged tax is employed to pay a debt; and in the latter, to save a debt which must have been otherwise incurred; and *thus far*, the two funds are perfectly equal in their influence on the public. The difference which will appear on tracing them farther, is a difference entirely in favour of the former fund; and a difference too, which is not ballanced by any kind of loss or expence.—A disengaged annuity,

\* This is an arithmetical progression; and the sum of every such progression is found by multiplying the sum of the first and last terms by half the number of terms; or, in the present case, by multiplying 860,000 by 43.



employed to pay a debt, will obtain for the public another annuity, and that another *in infinitum*. Whereas, if employed to *save* a debt; or, which is the same, the *interest* of a debt, as that interest would not itself have borne interest, no farther advantage could arise.—In short; in one case the disengaged annuity is *PROLIFIC*, and contains in itself a number continually growing of other annuities.—In the other case, it is a *BARREN* annuity.—To employ a fund, therefore, in the latter way rather than the former, is preferring an exemption from the burden of *ONE* annuity, to an exemption from *MANY*; and subjecting a kingdom to the loss of 208 millions in the first example, and 79 millions in the second, only for the sake of *saving* a debt, rather than *paying* an equal debt; that is, from a regard to a circumstance in itself absolutely frivolous.

In the *third* or last way of employing a fund, the public will obtain some advantage by the abolition of taxes. But it is an advantage unspeakably overbalanced by disadvantages.—

In the first example, we have seen, that it is gaining 36 millions and a half at the expence of 262 millions; or, in other words procuring an ease from taxes which, at the end of 86 years, would have been increased to 360,000*l.* *per annum*, at the expence of a fund that, in the same time, would have eased the public of above THIRTEEN MILLIONS *per annum* in taxes.—But I need not insist on the folly of this, the abolition of taxes being what we know little of in this country.

It must have been observed, that a fund of the *second* sort is a greater check on the increase of public debts, than a fund of the *third* sort. But the difference is not considerable, and there is one circumstance which, I think, reduces it almost to nothing.—It supposes a strict and inviolable application of the perpetuated annuities to the purpose of saving equivalent debts. But such an application of them is scarcely practicable. When small, they would be neglected; and, when large, they would, like the savings of persons in private life, only occasion an abatement of frugality: and, for this reason, if a fund is not

applied in the first way, it might, for ought I know, be best that it should be employed in the last way; for a kingdom would then be sure of receiving *some* relief, whereas otherwise it might receive *none*.

Perhaps, indeed, one might observe, in general, that if a *sinking fund* is not employed in the first way, and rendered absolutely inaccessible and unalienable, it would be most for the benefit of a state to be without any such provision. For, in these circumstances, though incapable of doing much good, it might do much harm by encouraging extravagance, and supplying with more money to be spent in maintaining undue influence and corruption.

But it is time to enter into a more explicit confutation of the plea commonly used to justify the alienation of the *sinking fund*, and which has been mentioned at the beginning of this essay.

This alienation, it is well known, is become a fixed measure of government among us. We owe to it our present heavy debt, and, if continued much longer, there will, I am afraid, be no possibility of escaping some of the worst calamities. It is, therefore, necessary that the reason on which it has been grounded, should be particularly examined and refuted. And in order to do this, I must beg leave to bring again to view some of the preceding observations.

There is, let us suppose, a million wanted for the necessary supplies of the year. It lies ready in the *sinking fund*, and a minister, in order to obtain leave to seize it, pleads, "That, since such a sum must be had, it is indifferent whether it is taken from hence, or procured by making a new loan. If the former is done, an *old* debt will be continued. If the latter is done, an *equal new debt* will be incurred, which would have been otherwise saved; and the public interest can be no more affected by one of these than the other. But the former is easiest. And it will save the disagreeable necessity of laying on a new tax."—This argument appears plausible; and it has never yet failed of success.—But what must prove the consequence?—If such reasoning is good one year, it is good every year; and warrants a total alienation



nation of the *sinking fund*, if the annual expences of government are such as always to require a sum equal to its income. And thus, it will lose its whole efficacy; and a fund that, if not alienated, would have been OMNIPOTENT, will be converted into just such a feeble and barren one, as the *second* or *third* in the former account.

The fallaciousness of this argument consists in the supposition, that no less can arise to the public from continuing an *old debt*, when it cannot be discharged without incurring an *equal new debt*.——I have demonstrated this to be a mistake; and that by practising upon it, or *alienating* rather than *borrowing*, an INFINITE loss may be sustained.——Agreeably to this, I have in the treatise on annuities, pag. 339. shewn, that had but 400,000*l.* *per annum* of the *sinking fund* been applied, from the year 1716, *inviolably*, THREE MILLIONS *per annum* of our taxes might now have been annihilated.

I will here add, that had a million *per annum* of it been thus employed (a), we should now, supposing a method possible of laying out so much money, been in possession of a *surplus* of at least SIXTY MILLIONS, instead of being *in debt*, A HUNDRED AND FORTY MILLIONS.——But I will go farther.——Had even the money that, at different times, has been employed in paying off our debts, been applied but in a different manner (b); that is, had it been made the produce of a *sinking fund*, which, from 1716 to the present year, had never been alienated;

above HALF our present debts would have been cancelled.——Such is the importance of merely the MANNER of applying money.——Such is the prodigious difference, in the present case, between *borrowing* and *alienating*.——Nor is there any thing in this mysterious. The reason has been sufficiently explained.——When a state borrows, it pays, I have said, only *simple* interest for money. When it alienates a fund appropriated to the payment of its debts, it loses the advantage of money, that would have been otherwise improved necessarily at *compound* interest. And can there be any circumstances of a state which can render the latter of these preferable to the former? Or can the inconveniences, which may attend the imposition of a new tax, deserve in this case to be mentioned? What a barbarous policy is that which runs a kingdom in debt, MILLIONS, in order to save THOUSANDS: which robs the public of the power of annihilating ALL taxes, in order to avoid a small present increase of taxes?——This, in truth, has been our policy; and it would be affronting common sense to attempt a vindication of it.

I confess myself incapable of speaking on this subject with calmness.——Let the reader think of the facts I have mentioned: let him consider the difference in our favour, which an inviolable application of the *sinking fund* would have made: let him compare what, in that case, we *should* have been, with what we *are*; and let him, if he can, be unmoved.

\* The income of the *sinking fund*, taking one year with another, has been considerably more than this, as will appear from the following account.

Medium of the annual produce of the *sinking fund* from its commencement to 1726

From 1727, to 1736, both inclusive,	0.577,614
1737, to 1746,	1.132,341
1747, to 1756,	1.062,179
1757, to 1766,	1.356,574
	2.059,448

The reason of the sudden increase after the years 1726, and 1756, was the reductions of interests which then took place.

† I reckon that about twenty millions of the income of the Sinking Fund has, at different times and in different ways, been employed in paying public debts. Fifty yearly payments of 357,000*l.* make nearly this sum; and, had it been divided into such payments and *inviolably* applied in the manner I have explained, from the year 1716; seventy-one millions of debt, bearing four per cent. interest, would now have been discharged.——I hope it will be remembered, that in mentioning the results of calculations of this kind, I generally give the nearest round numbers, my design not requiring greater exactness.



*The Stratagems of Polyænus, continued  
from our Mag. for Jan. last. (see p. 24.)*

*Of GELON.*

**G**ELO<sup>n</sup>, the Syracusan, being elected generalissimo in the war undertaken against Himilco, the Carthaginian, performed very splendid actions. Being returned home victorious, he appeared before the people, and gave a circumstantial account of his campaigns, of the expences, of the arms, of the horses, of the galleys. Being applauded for all his conduct, he at length threw off his cloaths, and stood before them naked. Here, says he, I stand naked, while you are armed. If I have injured any of you, attack me now with stones, with fire, and sword. The multitude burst out again into acclamations of praise. Resuming the discourse, he says, "Chuse then for the future such another general." They replied, we have not such another. Thus being called to the command a second time, he became, instead of general, tyrant of the Syracusans.

1. Himilco, general of the Carthaginians, being landed in Sicily, Gelon, the tyrant, pitched his camp opposite to him, but durst not come to an engagement. As Pediarclus, general of his archers, resembled himself in person, he disguised him in his own robes, and ordered him to march out of his camp, and to sacrifice upon certain altars, which were in sight. His archers, who followed clad in white garments, carrying myrtle branches, and concealing bows under them, he commanded to shoot at Himilco when they should see him come out, and offering sacrifice. The plot being thus laid, Himilco without any suspicion came forth, and fell under a sudden shower of arrows, while he was pouring out libations and offering victims.

2. Gelon, intending to ruin the state of Megara, invited all the Dorians that chose it to settle in his territories. At the same time he demanded excessive contributions of the chief magistrate Diognetus; and Diognetus, of the citizens. But they, refusing the tribute, retired to the  
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colony of Syracuse, and submitted to the dominion of Gelon.

*Of THERON.*

1. The Carthaginians, in a battle fought against Theron, began to fly. The Sicilians, rushing into their camp in order to plunder the tents, were hard pressed by the auxiliary Iberians. Theron, observing the carnage, ordered some of his troops to fetch a compass, and to set fire to their tents in the rear. The enemies, terrified at the conflagration and the loss of their tents, fled to their ships, and the Sicilians pursuing destroyed most of them as they were embarking.

2. In a battle, which the Selinuntians had fought against the Carthaginians, many of them had fallen, and lay unburied. Being hard pressed by the enemies, they had not the courage to stop to inter them, nor yet the impiety to leave them without the rites of burial. As they were consulting what was to be done in this dilemma, Theron undertook to burn the dead bodies, and to erect a funeral monument, if they would give him three hundred slaves capable of cutting down wood. He added that, if they happened to be overpowered by the enemies, the city would not be greatly endangered by the loss of one citizen, and the price of three hundred slaves. They applauded his resolution, and gave him his choice of all their slaves. Pitching upon robust young men, he led them out carrying bills, axes, and hatchets, in their hands, as if they were going to cut down wood for a large funeral pile. Having persuaded them, after they had gone out of the gates, to enter into a conspiracy against their masters, he returned late in the evening to the city. Being known by those who guarded the walls, they were received as friends. Theron, having immediately killed the guards, and murdered many of the inhabitants in their beds, took possession of the city, and became tyrant of Selinus.

*Of HIERO.*

1. Hiero, in passing a river, being opposed by the enemies, stationed his heavy-armed forces at the ford; and ordered his cavalry and light troops to march farther up the river. The enemies marched along the opposite  
I bank,



bank, in order to hinder their passage. At sight of this movement, Hiero, leading over his heavy-armed forces, made a vigorous attack upon the few enemies left behind, and immediately gave the signal of return to his horse and light troops. Accordingly they returned, and crossed the river, while the heavy infantry, that had already passed it, withstood the returning enemies.

2. When Hiero, in his expedition to Italy, had taken any prisoners considerable for riches or powerful relations, he did not immediately give them up to those who offered the stipulated ransom, but detained them a long time, and treated them with every possible mark of distinction, friendship, and hospitality. Then accepting the ransom, he dismissed them. On their return home, they were suspected of treasonable designs, because they had been intimate with Hiero.

#### OF THEMISTOCLES.

1. The Athenians had received this answer from the Oracle of Delphos,

O Salamis! thou isle divine! on thee

The sons of women shall destruction find.

As the Athenians were afraid of the Oracle, Themistocles contended that it threatened the enemies, because the god would not have called Salamis *divine*, if it were to destroy the sons of the Greeks. This interpretation inspired the Athenians with courage. Yet, though he corroborated it with this second answer of the god,

Wide-seeing Jove gives Pallas  
wooden walls,

the rest of the Athenians declared it to be the sense of the Oracle, that the citadel should be fortified with a wall. But Themistocles insisted upon the meaning to be, that the Athenians should go on board their galleys, as being their wooden walls. At length they yielded, embarked, fought, and conquered.

2. Themistocles had stationed his fleet at Salamis. All, but Themistocles, counselled flight. His opinion was, that they ought to fight in the Straights. When he could not persuade them to embrace this measure, he sends by night the eunuch Sicunus, preceptor to his two sons, to inform

Darius, by way of friendship, that the Greeks meditated flight, and that he ought to force them to a battle. The king being thus enticed to fight, his ships were so crowded in the narrow Straights, that their vast numbers proved useless. Thus, by the skill of their general, was victory forced upon the Greeks.

3. The Greeks, being victorious at Salamis, resolved to sail towards the Hellespont, and to break down the bridge laid over it, that the king might not escape. Themistocles endeavoured to dissuade them from this measure, by saying, that the king, if intercepted, would soon renew the fight, and that despair frequently supplies the place of manly courage. He sends therefore once more an eunuch, named Arfaces, to tell him that, if he did not fly with all speed, the bridge upon the Hellespont would be broke down. The king, terrified by this intelligence, got the start of the Greeks, and fled precipitately over the bridge. Thus without any danger Themistocles secured victory to his country.

4. The Lacedemonians, moved by envy, endeavoured to prevent the rebuilding of the walls of Athens. But Themistocles over-reached them by the following stratagem. Coming, as ambassador, to Lacedemon, he denied that the walls were in a state of reparation, and begged that, if they did not credit his report, they would detain him as an hostage, while they sent deputies to enquire into the real state of the case. The deputies being sent, Themistocles by a private messenger desired the Athenians to keep them in custody till the walls were finished, and even then not to dismiss them till he was previously released. Accordingly affairs were thus transacted. The walls were finished; Themistocles returned; the deputies were dismissed; and Athens was fortified in spite of the Lacedemonians.

5. The Athenians, during the war with the Æginetes, being on the point of distributing as usual the revenue of a hundred talents arising from their silver mines, Themistocles interposed, and persuaded them to give to a hundred of the richest citizens each a talent, upon condition that, if the publick approved of



shipping built with it, proper allowance should be made for the expence, but if not, that the money should be refunded. This proposal being on all sides accepted, these hundred citizens, rivaling one another in expedition, and in the beauty of their vessels, soon fitted out each a single ship. The Athenians, rejoiced at the sight of their newly-equipped fleet, employed it not only against the Æginetes, but also against the Persians.

6. The Ionians being auxiliaries to Xerxes, Themistocles desired the Greeks to write these words upon their walls, "Men of Ionia, you act unjustly in fighting against your fathers." The king, upon reading them, began to suspect the Ionians.

7. Themistocles, in order to escape the Athenians, went on board a ship, and, being unknown, was carried to Ionia. When the ship was, by stress of weather, driven on Naxos, then besieged by the Athenians, Themistocles, afraid of the master of the ship, disclosed his name, and at the same time threatened that, if he proved a traitor, the Athenians should be informed that he had been bribed to convey their enemy to a place of safety; that both therefore may be saved, let none go out of the ship. Accordingly the intimidated master suffered none to land, and made all possible haste to set sail.

#### ARISTIDES.

Aristides and Themistocles, differing widely in their political principles, were violent enemies. Upon the invasion of the Persians, taking hold of each other, and going out of the city, they put down their hands, with the fingers twisted together, into one place, and at once cried out, "Here we lay down our enmity till we finish the war against the Persians." Having spoken thus, they took up their hands again, and untwisted their fingers, as if something had been actually there deposited. Then filling up the pit, they returned to the city, and continued in harmony during the whole war. And this unanimity of the generals chiefly contributed to the overthrow of the Barbarians.

#### Of LEONIDAS.

1. At Thermopylæ Leonidas rendered the multitude of the Barbarians useless by the narrow-

ness of the ground on which he fought.

2. Leonidas being on the point of engaging, and seeing stormy clouds gather, said to his officers, "You must not be surprised at the appearance of thunder and lightning, for these must necessarily arise from the motion of the heavenly bodies." When therefore many meteors appeared in the air, the soldiers of Leonidas, being previously acquainted with their cause, marched on with boldness and spirit. But the enemies, being terrified, had no heart to face danger, and were for that reason vanquished.

3. Leonidas, intending to make an inroad into the enemy's country, dispersed his men various ways by night, and ordered that, when the signal should be given, some should cut down trees, and others burn the houses. The citizens observing these things, and thinking the enemies to be very numerous, did not march out to oppose them, but suffered the booty to be carried away with impunity.

#### Of LEOTYCHIDAS.

The Greeks at Mycale being terrified with the multitude of Barbarians that they were going to engage, and the Ionians siding with the Persians rather through fear than inclination, Leotychidas altered their sentiments by pretending, that he had received certain intelligence of a complete victory over the Persians at Plateæ. At this news the Ionians took courage, and joined the Greeks. Thus fortune gave the stratagem of Leotychidas the air of truth, by actually making the Greeks victorious at Plateæ.

#### Of CIMON.

1. Cimon, having on the river Eurymedon overcome the Persian generals, and taken many of their ships, orders the Greeks to go on board, to put on Median robes, and to sail to Cyprus. The Cyprians, deceived by the appearance of the Barbarian habit, received them as friends. Being landed, they soon proved themselves Greeks, and defeated the Cyprians, to whom surprise had magnified their forces.

2. Cimon, having taken from Sestos and Byzantium many prisoners and



Barbarick spoils, was desired by the auxiliaries to give every one his share. The whole he divided into two portions; the one consisting of the naked bodies of the captives; the other, of silken robes, bracelets, and such like apparel. The allies take up the apparel; and the Athenians carry off the naked bodies. Cimon, as having given the greater share to the allies, is exposed to the laughter of all. But, not long after, the relations of the captives coming down from Lydia and Phrygia, ransomed their friends at a great price. Then the wisdom of Cimon excited admiration; and the Athenians, having received much more than a proportionable share, laughed in their turn at the allies.

*Of MYRONIDES.*

1. As the Athenians and Thebans were upon the point of engaging, Myronides ordered the former, at a signal given, to run against the enemy, beginning from the left. Accordingly they ran when the signal was given. When they had advanced a little space, Myronides, running up to the right wing, cried out with a loud voice, "We are victorious on the left." The Athenians, inspired by the sound of victory, press forward with redoubled vigour. The Thebans, disheartened by the news of defeat, turned their backs.

2. Myronides having, when general of the Athenians, advanced into a plain, desired his troops to lay down their arms, and to look round. As they looked, "You see, says he, in what a vast plain you stand. Since your enemies, the Thebans, have such a numerous cavalry, you must all be taken in the pursuit, if you fly; but, if you stand, there are reasons for expecting a victory." Having thus persuaded them to stand, Myronides went on victorious as far as Phocis and Locri.

*Of PERICLES.*

1. As the Lacedæmonians were laying waste Attica, Pericles sent the Athenian galleys to ravage the sea-coasts of Laconia, that the enemies might sustain more damage than they caused.

2. Pericles, being a rich man, had a considerable landed estate. Archidamus, who had been formerly connected with him by the rights of

friendship and hospitality, carried on a plundering war in Attica. Pericles foresaw that, out of reverence for the laws of hospitality, he would leave his lands untouched. In order therefore to prevent the suspicions of the Athenians, he came before the commencement of all devastation into the publick assembly, and gave all his lands as a free gift to the state.

*Of CLEON.*

Cleon betrayed Sestus to the Abydenians, not by open force, but by an invisible stratagem. Theodorus, a friend of Cleon, commanded in Sestus. This man, having an intrigue with a woman in the suburbs, went to her by night through a narrow aqueduct passing through the wall, removing a single stone as he went out, and replacing it when he returned. This commerce, as yet unobserved, he disclosed as a frolick to Cleon. Cleon betrayed the secret to the Abydenians, and by the favour of a dark night introduced them into the city through the aqueduct, while Theodorus was engaged in his intrigue. Having slain the guards, and set the gates open from within, they left a free passage for all their forces, and easily mastered Sestus.

*Of BRASIDAS.*

1. Brasidas was in the neighbourhood of Amphipolis besieged on an inaccessible hill, the enemies assailing him in a circular body. Being apprehensive that he might escape by night, they drew a line of circumvallation round the hill, and reared up a lofty wall. The Spartans were enraged at not being led to battle, and at the thought of being at last obliged through hunger to make a shameful capitulation. Brasidas unconcernedly said, that he knew the time to fight. Accordingly, when the greatest part of the hill was surrounded with a wall, and the extent of an acre remained still open, he informed the soldiers, that now was the time to fight, and to make a vigorous effort to escape. Making therefore a violent attack, they destroyed many of the enemies, and got safely off; for the narrowness of the ground was not in the least injurious to the inferiority of their numbers, while the wall proved serviceable by preventing any attack upon their rear. So that the



wall made the multitude of the enemies useless, and rendered their retreat secure.

2. Amphipolis having been betrayed to Brasidas, he orders the traitors to shut the gates, and to throw the keys out of the city, that they might repel the enemies, if they were even fixing the ladders to the walls.

3. Brasidas having approached Amphipolis by stealth, and understanding that the people were thrown into a consternation, did not yet think it advisable to attack them in a state of desperation. He therefore issued a proclamation, by which he promised security, and all their effects, to the Athenians, if they would depart under the sanction of a truce. To the Amphipolitans he ensured their laws and liberty, if they would become allies to the Lacedemonians. The Athenians, wrought upon by the proclamation, departed; and the Amphipolitans joined the Lacedemonians. Thus Brasidas gained Amphipolis by treaty.

*The Canon and Statute Law proved contradictory to each other.*

THE following is the substance of the act of 1st Mary, sess. 2. chap. 1. entituled, "An act declaring the queen's highness to have been born in a most just and lawful matrimony, and also repealing all acts of parliament and sentences of divorce made or had to the contrary." I do not assert from my own knowledge that this act is on the parliament roll; but I doubt not but it is to be found there, and that it is in full force. If it should not, I should be glad to be informed thereof by any of your curious and ingenious correspondents, who have leisure and opportunity to make a search for the same.

In further support of the doctrine concerning the king of Denmark's disobedience, permitting brothers' and sisters' children to marry, and also a dowry to marry the sister of his deceased wife, I beg leave to observe, that, if the said act is in being and unrevoked, then I think it necessarily follows, that the statute and canon law of this land expressly contradict each other. The 99th canon says, no person shall marry

within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year 1563, which table expressly declares (*inter alia*) a man may not marry his brother's wife. The statute law, (I mean the above statute) as expressly says, not only that a man may marry his brother's widow, but that such a marriage shall be definitively, clearly, and absolutely declared, deemed, and adjudged to be, and stand, with God's law and his most holy word, and to be accepted, reputed, and taken, of good effect and validity to all intents and purposes. I presume, if this is allowed respecting the marriage of a man with his brother's widow, none can doubt but that the same should be allowed concerning the marriage of a man with his deceased wife's sister, especially as in one point of view (*id est, non vir sed mulier receptator est*) there is a difference which makes much in favour of the latter.

*Substance of the act, &c.*

"Truth (being of her own nature of a most excellent virtue, efficacy, force and working) cannot but by process of time break out and shew herself, howsoever for a while she may, by the iniquity and frailty of man, be suppressed and kept close; and being revealed and manifested ought to be embraced, acknowledged, confessed and professed in all cases and matters whatsoever or whomsoever they touch or concern, without respect of persons; but in such cases and matters especially, as whereby the glory and honour of God in heaven (who is the author of truth, and truth itself) is to be specially set forth; and whereby also the honour, dignity, surety and preservation of the prince and the ruler under God, in earth, dependeth, and the welfare, profit, and special benefit of the universal people and body of a realme is to be contained and maintained. We your highnesses most loving, faithful, and obedient subjects, understanding the *very truth of the state of matrimony* between the two most excellent princes of most worthy memory, king Henry VIII. and queen Katharine, his loving, godly, and lawful wife, your highnesses lawful father and mother, cannot but think ourselves most bounden, both by our duty of allegiance to your majesty,



majesty, and of our conscience towards God, to shew unto your highnesse, first how that the same matrimony being contracted, solemnized, and consummated, by the agreement and assent of both their most noble parents, by the counsell and advice of the most wise and gravest men of both their realmes, by the deliberate and mature consideration and consent of the best and most notable men in learning in those days of Christendom, did even so continue by the space of twenty years and more between them, to the pleasure of Almighty God, and satisfaction of the world, the joy and comfort of all the subjects of this realm, and to their own repose and good contentment, God giving for a sure token and testimony of his good acceptance of the same not only godly fruit, your highnesses most noble person (whom we beseech the almighty and everliving God, long to prosper and preserve here among us) and other issue also, whom it hath pleased God to take out of this transitory life unto his eternal glory; but also sending us a happier, flourishing, and most prosperous common wealth in all things. And then afterwards how that the malicious and perverse affections of some (*a very few persons*) envying the great felicity, wherein by the goodness of God, your said most noble father and mother, and their good subjects lived and continued in many years, did for their singular glory, and vain reputation, conceive sundry subtile and disloyal practices for the interruption and breach of the said most lawful and godly concord: and travelling to put the same in use, devised first to insinuate a scruple into the king your father's conscience, of an unlawful marriage between him and his most lawful wife, the queen your highnesses mother, pretending for the ground thereof, that the same was against the word of God; and thereupon ceased not to perswade continually unto the said king your father, that he could not without danger of the losse of his soul continue with his said most lawful wife, but must be separated and divorced from her.

"And to this intent caused the *seales* as well of certain *universities* in *Italy* and *France* to be gotten (as it were for a testimony) by the cor-

ruption with money of a few light persons, scholars of the same universities, as also the *seales* of the *universities* of this realme to be obtained by great travell, sinister working, secret threatnings, and entreatings of some men of authority, specially sent at that time thither for the same purposes. And how that finally, *Thomas Cranmer*, then newly made archbishop of *Canterbury*, most ungodly and against all lawes, equity, and conscience, prosecuting the said wicked device of divorce, and separation of the said king your father, and queen your mother called before him (*ex officio*) the hearing of the said matter of marriage, and taking his foundation partly upon his own *unadvised judgment* of the scripture joining therewith the pretended testimonies of the said universities, and partly upon bare and most untrue conjectures, gathered and admitted by him upon matters of no strength or effect, but only by supposall, and without admitting or hearing any thing that could by the queen your mother, or by any other on her behalfe, in the absence of the said late queen your mother, proceeded, pronounced, discerned, declared, and gave sentence the same most lawfull and undoubted matrimony to be nought, and to be contracted against God's law, and of no value, but lacking the strength of the law. And the said most noble king your father and said noble queen your mother, so married together did separate and divorce, and the same your most noble father, king *Henry VIII.* and the said most noble queen your mother, from the bands of the same most lawfull matrimony did pronounce, and declare by the same unlawfull sentence, to be free, discharged, and sett at liberty.

Which sentence and judgment given by unlawfull and corrupt means and wayes, by the said archbishop of *Canterbury*, was afterwards upon certain affections, ratified and confirmed by two several acts, the first made in the 25th year of the reign of the said king, your highnesses father, and intituled, an act for the stabilishment of the succession of the king's most royall majesty of the imperial crown of this realme. The other of parliament made in the 28th year of the said king, your highnesses father, intituled, an act for the succession



the imperial crown of this realm. In which said two acts was contained the illegitimation of your most noble person, which *your said* most noble person, being borne in so solemne a marriage, so openly approved in the world, and with so good faith both first contracted, and also by so many yeares continued between your said most noble parents, and the *same marriage in very deed not being prohibited by the law of God, could not, by any reason or equity in this case be so spotted.* And now we your highnesses said most loving, faithfull, and obedient subjects, of a godly heart and true meaning, freely, and frankly, without feare, fanſie, or other corrupt motion, or sensuall affection, considering that this aforesaid marriage had his beginning of God, and by him was continued, and therefore was ever, and is to be taken for a most true, just, lawfull, and to all respects, a sincere and perfect marriage, nor could neought, by any man's power, authority, or jurisdiction, be dissolved, broken or separated (for whom God joineth, no man can, neought to put asunder.) and considering also, how during the same marriage in godly concord, the realme, in all degrees, flourished, to the glory of God, to the honour of the prince, and the great reputation of the subjects of the same, and on the other side, understanding manifestly, that the ground of the said device, and practice of the said divorce proceeded first, of malice and vain glory, and after was prosecuted and followed a fond affection and sensual fantasie, and finally executed and put in effect by corruption, ignorance, and flattery. And not only feeling, to our great sorrow, damage, and regret, how shameful ignominies, rebukes, slanders, contempts; yea, what death, pestilence, warres, disobediences, rebellions, insurrections, and divers other great and grievous plagues, God of his justice hath sent upon us ever ythence this said ungodly purpose was first begun and practised: but also seeing evidently before our eyes, that unlesse so great an injustice as this has been, and yet continueth, be redubbed, and that the said false and wrongfull processe, judgement, and sentence, with their dependencies, be repealed and revoked, nothing is less to be doubted than that

greater plagues and strokes are like to encrease, and continue dayly more and more within this realme; do beseech your most excellent majesty, as well in respect of your own honour, dignity, and just title, as for truth's sake, wherewith (we doubt not but) your highnesse also will be specially moved in conscience, and also for the entire love, favour, and affection, which your majesty beareth to the commonwealth of this realme, and for the good peace, unity, and rest of us, your most bounden subjects, and our posterity, that it may be enacted by your highnesse, with the consent of the lords spiritual and temporal, and the commons in this present parliament assembled.

And be it enacted, by the authority of this present parliament, that all and every decree, sentence, and judgment of divorce and separation, between the said king your father, and the said late queen your mother, and all the processe commenced, followed, given, made, or promulged by the said *Thomas Cranmer*, then archbishop of *Canterbury*, or any other person or persons whatsoever, whereby the same most just, pure, and lawfull marriage, between the said late king your father, and the said late queen your mother was or is pronounced, or in any wise declared to be unlawfull, or unjust, or against the law of God, be, and shall be, from the beginning, and from henceforth, of no force, validity, or effect, but utterly nought, void, frustrate, and annihilate, to all intents, constructions, and purposes, as if the same had never been given or pronounced.

“ And be it also enacted, by the authority aforesaid, that as well the act of parliament, intituled, *an act declaring the establishment of the succession of the king's most royal majesty of the imperiall crowne of this realme, made in the 25th Year of the king your father, be repealed, and be void, and of none effect*; as also, all and every such clauses, articles, branches, and matters, contained and expressed in the aforesaid act of parliament, made in the said 28 year of the reigne of the said late king your father; or in any other act or acts of parliament, as whereby your highnesse is named or declared to be illegitimate, or the said marriage between the said king  
your



*your father, and the said queen your mother, is declared to be against the word of God, or by any means unlawfull, shall and be repealed, and be void, and of no force, nor effect to all intents, constructions, and purposes, as if the same sentence, or acts of parliament, had never been made, and that the said marriage had and solemnized betwixt your said most noble father, king Henry, and your said most noble mother queen Katharine, shall be definitively, clearly, and absolutely declared, deemed, and adjudged to bee and stand with God's law, and his most holy word, and to bee accepted, reputed, and taken of good effect, and validity, to all intents and purposes."*

I add, that though the Jews are absolutely improper judges of matters which respect our most holy religion as Christians, yet I think the judgment and practice of the ancient Jews (which practice is not altered in our day among that people) is no inconsiderable commentary on the xviii<sup>th</sup> of Leviticus; and whereas the people of Israel in that day did, and the Jews down to this day do allow of marriages between near kindred, and especially of a man with his wife's sister, is it not apparent that they did not at first understand, and that they do not to this day understand, that the said xviii<sup>th</sup> chapter of Leviticus to be a prohibition of marriage, but of debaucheries, which among the other nations of the world were practised, and that as necessary qualifications for the priesthood, and this, as bishop Jer. Taylor says from the time of Nimrod, Deut. Dubit. b. 2, ch. 2, sect. 23, p. 224, as may also be seen by consulting Weem's Works, p. 1, pages 74, 75; Bishop Patrick, on Deut. xxiii. 17; and Dr. Whitby's Necess. of Ch. Revel. p. 226, 227, and 272; Poole's Annotations on Ezek. xxii. 11, and ch. viii. 14.

It is not altogether unreasonable, that a people professing Christianity in the purest form should be continued under a restriction unwarrantable by the holy scriptures, contrary to the rule of government among those people to whom that part of the sacred scripture was first delivered, and who no doubt fully understood what was and what was not intended to be thereby prohibited; a restriction, I

might add, so exceedingly contrary to the real interest of every individual of a nation that is subjected thereto. I think it must be owned, that every interdict that marriage is laid under ought to be warranted in one or other of these ways; *i. e.* it ought to be plainly and expressly declared to be the will of God in his holy word, to which the conduct of magistrates, superior and subordinate, in their government of the people, ought to be conformed, they being the ministers of God for good unto us, or otherwise, it ought plainly to appear that such interdict is really and essentially for the good of the body politick, and for the increase of its strength, honour, and glory, among the other nations of the world. The contrary of both of which, I believe, on due examination of the premises, will be found to be the case here. Is it not to be wished then, that our Legislature would make a due enquiry into, and better regulate the law, civil and ecclesiastic, respecting the degrees of marriage? as perhaps it will be found that the said table of degrees, set forth at a time when this nation was but just emerging from the darkness and corruptions of Popery, is not a table of degrees the most consistent with the real welfare of the nation, or the laws of God, that could be formed in this day of improved knowledge and understanding by the wisdom of the senate, composed of men, who with the concurrence of our most gracious sovereign, the royal father of his people (whom God long preserve) are ever ready to devise, advise, and promote the good, comfort, and happiness of the subjects of so great and so good a prince.

I am, Sir, &c.

CANTAB.

*Extract from an humorous and witty little Book, called Something New, just published.*

**W**ithin this century, Borello, in his physical history, says, "that fresh-water Craw-fish may be regenerated by their own powder calcined in a crucible, then boiled in water with a little sand, and left to cool for a few days; when the animalcula will appear swimming merrily in the liquor, and must be then nourished with beef blood till they attain



attain the proper size to stock your ponds with."

There to procreate, I suppose, in the ordinary, unscientific manner; which in truth they should do, for me. They have more idle time on their hands. And why should one be at the trouble of making a parcel of little animals, that can do it themselves, to the full as well at least?

The Sieur Pogorios, and Monsieur de Chambulan, both agree with Signior Borello in the same process, affirming their own experience as vouchers of the fact. But they all of them, indeed, join in giving you this philosophick caution, in the chymistry of the matter, that the operations must always be performed during the full of the moon. Which very properly seems to hint at the influence under which these fishmongers had framed their lunar system; otherwise the Crab, I should think, would have been a more favourable sign to have ruled the nativity of Crawfish.

So chymists boast they have a power,  
From the dead ashes of a flower,  
Some faint resemblance to produce,  
But not the virtue, taste, or juice.

SWIFT.

But these supernatural adepts scorn to be restrained within the narrow pale of art, but would outrival Nature herself, in her most favourite act, by performing a feat beyond her power, letting her into the secret of a method of propagation, which she had never dreamed of—as these philosophers most certainly did—and affording us a demonstrative proof of a resurrection, so as by fire.

It may possibly be from such a hint as this, that the idea of grinding old women young again first took its rise. And this I am still further encouraged to believe from what the learned Rottos says, upon this subject, in his work intitled, *The Art of Nature*—that the ashes of toads will produce the very same effect as the powder of Crabs' eyes; which I think no less probable, as far as I pretend to be a judge of philosophy.

Nay, even so late as the year fifty, a French chymist, reasoning I suppose upon that absurd and unnatural principle of Cæsalpinus, in his comment on Aristotle, *Quæcunque ex semine sunt*, Feb. 1772,

*eadem fieri posse sine semine*, affirmed that he had procreated eels from rye-meal, or mutton-broth, stopp'd close in bottles, Hermetically sealed, and shaken *quantum sufficit*—a good way to compals the perpetual motion.—This person imposed for a considerable time on all the physicians and un-natural philosophers in France, *et alibi*; and I don't know whether they are undeceived yet or no.

I forgot whether the Pope did not admit a scrap of mutton into his Lentil bill of fare upon this discovery, as containing the essence of fish in its juices, and adhibit it as a second instance of Transubstantiation. This adept attempted to found a proof of the fortuitous concurrence of atoms upon this process, by shewing that matter and motion was capable of producing animal life. *Ergo &c.*

But these are puerile works, or mere apprentice essays, to the manly and masterly operations of that great chymist, Julius Camillus, who outdid Nature herself; for he made men and women at once, and she can only make boys and girls. Several writers, particularly Amatus Lusitanus, affirm they have seen his phials full of these homunculi, or Lilliputian productions, compleat in all their parts; and the great Paracelsus was so physically convinced of the certainty of the art, that in his treatise, *De rerum natura*, he gives you the entire process of performing these mannikins. This is certainly the highest of all philosopher's stones. The former only makes gold, this makes man. The former only prolongs life, this creates it. That there is only one way into the world, but many out of it, was an old saying, in the days of ignorance, it seems—philosophy knows better things, now.

But this is not all. We can bring the dead to life again. Read the following paragraph, taken from the postscript of the St. James's Chronicle, or British Evening Post, No. 1645, which was translated from the Hague Gazette.

"Mr. Tunestrick, by origin an Englishman, has just exhibited at Versailles a very singular experiment. He opened the head of a sheep, and a horse, from side to side, by driving a large iron wedge into the skull, by means



means of a mallet; drew the wedge out afterwards, with pincers, and recalled the animals to life, by injecting, through the exterior aperture with a tin syringe, a spirituous liquor of his own composition, to which he attributes surprising effects.

"The taste of this liquor resembles that of Commanders Balm."

Here's a treacherous renegade for you. We are undone if ever we should go to war with the French again—For as fast as we knock them on the head, this cursed Tunestrick comes with his syringe and phials, and resurrects them again, in a squirt; and how pot-valiant will they be, after they have gotten a sup in their heads! So that Hudibras's philosophy,

But he that is in battle slain,

Will never rise to fight again,  
goes for nothing, now. For dead men, as it seems, may rise again, like Bayes's troops, or the savages in the Fantocini, and the expression of Dryden's Ode, of "thrice he slew the slain," may possibly become a more literal fact, in future.

'Tis true indeed that the article does not say the experiment had been yet tried upon a Frenchman's brain; but I don't think it will be any great straining of anatomy, to suppose that what may be good for a sheep's head, may serve as well for his.

I see plainly now the reason of the king of France reducing his forces, so greatly, of late; for an handful of men make an army, under the present manœuvre. Leonidas would not have left Xerxes a soldier alive, if Tunestrick had been but a surgeon of his regiment; for all the mischief that the Persian sabres could have done, on that famous day, would be only to have given the Spartans a head-ach. What a shame for our ministry, to let Lewis get such an advantage of us! But nothing can go right, I'm convinced of it, 'till Wilkes or I get the lead.

In fine, after the manner that these Promethean, these Pigmalion, these Deucalion Artists are proceeding, we may expect soon to see the good old-fashioned method of propagation, grown quite out of use, and only to be heard of in the Philosophical Transactions, among exploded systems, as an obsolete act of Nature. And we may then have reason to say of men, in general, what the woman of a coffee-house did of a certain numerous family once, in London, one or other of whom people were enquiring for, every day at her bar; *there are more F—d's, I believe, said she, than ever God made.*

## THE BRITISH THEATRE.

**T**O know the state of the Theatres is certainly a matter of consequence, because it is a kind of barometer from which we may determine the rise or fall of publick taste. The complaint brought against the managers for discouraging genius, and obtruding cheap and insipid compositions upon the avidity of the people, may be perhaps not altogether groundless; but certainly it is always in the power of the audience to rectify this abuse by exploding every exceptionable piece. If the theatres therefore have become tame and unentertaining, the publick must at least divide the shame with the monarchs of the stage. If the former did not indiscriminately swallow every kind of food, the latter would discover more nicety and selection in suiting their

palate. No body can deny that Colman and Garrick are possessed of taste and judgment; and consequently any defects in our dramattick entertainments must be owing either to the sterility of the times, or to the depraved appetite of the audience. The national fund of genius or taste must be exhausted, and must have reduced these gentlemen to the gainful necessity of prostituting their stages to the purposes of pantomimes, operas and songs.

But is it certain that genius is extinct, and that nature can no longer produce works of real merit in this isle? Or have British audiences betrayed such a want of taste and judgment as to discourage the efforts of the muses? We will not pay so bad a compliment to the multitude of learned



and ingenious men, who distinguish the present age, as to adopt the former of these notions, nor will we be so unjust to the publick as to embrace the latter.

• The scarcity of new pieces of merit seems to be owing to the superciliousness of the managers, and to the unavoidable imperfections inherent in the constitution of the stage. The two managers are rich, and consequently lazy. Much attendance, much intercession and more flattery is generally requisite, if you would have them vouchsafe your piece a candid perusal. That despotick authority, which they exercise over the drama, is apt to turn their heads. It certainly renders them, like other kings, a little difficult of access, and so fond of displaying their superiority in the republic of letters, that men of genius, who are generally men of spirit, chuse rather to forswear the stage for ever than to submit to the mortifications and debasement attendant upon application. Hence few approach the managers but the mean, the servile and the worthless. Add to this discouragement the licensing power vested in the Lord Chamberlain, the drudgery of waiting upon every actor and actress that is to be concerned in the representation, the necessity of feeding their ridiculous vanity, and of teaching them their parts, and you will easily conceive the cause of the present dearth of good plays without recurring to the supposition of want of genius in our authors or of taste in our audiences. Indeed, the latter have satisfactorily cleared themselves from any such imputation by their conduct during the course of this winter. *Zoëide*, an imported tragedy, of moderate merit, they treated with moderate approbation. *Half an hour after marriage*, another translation, damnable in itself, they damned. Our managers have given them no other opportunity of showing their impartiality. When that complaint is removed, I hope they will for the benefit of letters continue to do authors poetical justice, and not allow a mistaken clemency to hasten the destruc-

tion of literature. Every feeble but successful essay lowers the standard of taste, and brings us nearer a state of barbarism.

When we say that the publick have had no opportunity of exercising their critical talents but upon the plays above-mentioned, we mean to except the alterations in *Lethe*, in *Timon of Athens*, and the comedy called the *Fashionable Lovers*. Of the two first we need only say that the alterations were approved, and justly approved; but that in both, the alterations were too inconsiderable to deserve from us a minute criticism. Of the last we here mean to give a circumstantial account. This is the story.

Mr. Aubrey, a gentleman of family but of ruined fortune, went to the Levant in order to repair his losses; and in quitting England, left his daughter and only child to the care of Mr. Bridgemore, a merchant, who had risen to opulence solely through the interest and assistance of the Aubreys. For the space of fifteen years Miss Aubrey was properly educated and attended; because her father was not yet esteemed dead, and because he employed Bridgemore as a factor to dispose of the merchandize which he sent to his native country. At last, however, a strong report prevailed that he had payed the great debt of nature, when a capital consignment, worth forty thousand pounds, came into the hands of Bridgemore, who, tempted by the greatness of the prize, sunk it, and kept Miss Aubrey afterwards in his house as a poor helpless orphan.

At this period of time the scene opens, and presents Bridgemore's daughter Lucinda engaged in a treaty of marriage with Lord Abberville, a dissipated young Maccaroni, who meant to repair his fortune by exchanging a little of his blood and good-breeding for a large quantity of city wealth. Having, in the course of his visits, accidentally seen Miss Aubrey, he was captivated, and formed a scheme of making her his own. Having invited the family of the Bridgemore's to supper at his

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house,

\* Though what is here said of the managers comes from a person who has had more than one piece exhibited on the stage, we would willingly believe the matter exaggerated. Garrick and Coleman are certainly not ill-bred; nor can they be blind to their own interest.



house, he leaves Dr. Druid, a Welch antiquarian, to receive them, and repairs himself to Bridgemore's house, in order to make an attempt upon Miss Aubrey. Being introduced by a bribed maid, he is interrupted by Miss Bridgemore, who, dissatisfied with her reception, had abruptly left Dr. Druid and his *putterflies*. Miss Aubrey, after much importunity, locked him up in her closet; but Lucinda's suspicions detected him.

## SECOND ACT.

The consequence of this detection is, that Miss Aubrey, after much ill usage from the Bridgemores, elopes, and without friends or money commits herself to the wide world. In the mean time, Lord Abberville and a Mr. Tyrrel, between whom and Miss Aubrey a mutual passion subsisted, come to Mr. Bridgemore's house, the former to make an apology to Lucinda, and the latter to enquire for Miss Aubrey. Lucinda, out of malice, discovers the story of the closet, and puts them in a good train for settling the difference by a duel.

## THIRD ACT.

Colin Macleod, a poor Highlander, very proud of the antiquity of his family, though nothing but a servant to Lord Abberville, meets Miss Aubrey in the streets, and moved with compassion, very generously undertakes her protection, and lodges her with one Mrs. Mackintosh, who came to him recommended only by the name on her door, and who, in fact, was a bawd to Lord Abberville, and other debauchees of his rank. While Colin goes to deliver a letter from Miss Aubrey to Mr. Tyrrel, Mrs. Mackintosh invites Lord Abberville to the fresh and delicate morsel which chance had thrown in her way. Tyrrel and he meet in the presence of Miss Aubrey, who, for fear of dangerous consequences, declares, at the instance of Tyrrel, that she had received no injury from Lord Abberville. Imagining, from this answer, that she had voluntarily resigned herself into his rival's hands, he bids her adieu for ever; and Lord Abberville, after using intreaties in vain, proceeds to exert violence against Miss Aubrey, when he is interrupted by a Mr. Mortimer, an old gentleman cynically satirical in words, but roman-

tically benevolent in heart, who had followed Macleod in order to take Miss Aubrey under his shelter. Abberville, who had been his ward, and who still listened to his advice, shrunk abashed from his sight, and the lady removed to his house.

## FOURTH ACT.

At the desire of Mortimer, Macleod goes to Fish-street-hill, to bring the Bridgemores to the house of that gentleman, who was uncle to Tyrrel, and meant to make that youth his heir. In his way he met Aubrey, the father, who was now returned from the Levant, and who, desirous of learning the history of his daughter, easily wormed the whole secret out of the communicative Colin, and in return imparted his story to the other. In consequence of this mutual discovery, Colin persuades Bridgemore, that there was at Mortimer's house a gentleman just arrived from Scanderoon, who would confirm to him the news of the death of Aubrey. In order to thicken the plot, he forces along with him Naphtali, the Jew broker, who was privy to the sale of the goods consigned by Aubrey to the care of Bridgemore. In the mean time Aubrey makes himself known to Mortimer; and a tender scene ensues betwixt him and his daughter, who is reconciled to Tyrrel.

## FIFTH ACT.

Colin is dismissed by Lord Abberville, for his honesty. Naphtali gives up an abstract of the net proceeds of the merchandize consigned by Aubrey. Bridgemore and Aubrey being confronted, the former acknowledges the intended fraud, and upon promise of refunding is saved from the disgrace of being exposed to the world. Colin is replaced in his office. Abberville and Tyrrel become friends; the former promises amendment, and the latter with the approbation of Aubrey and Mortimer is married to Miss Aubrey. Thus every thing ends happily, except with the Bridgemores, who with great poetical justice are disappointed in all their views.

From the structure of the fable it is evident, that this play is sufficiently full of incident to keep the attention awake. Indeed, according to the present plan of writing comedies, it must be a miserable play-wright who



fails in that particular, because unity of time and place is entirely disregarded. In the course of the same act, the audience is incessantly banded about from place to place, like a foot-ball. This moment you are transported to Fish-street hill; the next, to St. Giles's. *Modo me ponit Athenis, nunc Argis.* In short, you are constantly obliged to travel with the speed of Don Quixote, when he got upon the back of Clavilenno; and to be as quick, in your transition from one object to another, as the same Hidalgo, when he descended into the cave of Montefino. Whether this practice does not produce an intricacy and confusion, which frequently render the piece unintelligible, is a question that seems to deserve the consideration of our dramatick writers. Certain I am, that, whoever reads or sees represented *False Delicacy*, a play written I think by one Kelly, will for this reason be at first incapable of penetrating the plot. Nor is he single in this fault. Most of the writers, who imitate the licentiousness of Shakespeare in this particular, fall under the like censure. But of this another time. The point is now to determine the comparative merit of the Fashionable Lover. And here, as impartial criticks, we must say that in this respect it is defective. The stage is so frequently left empty, and the scene so incessantly shifted, that even the unity and continuity of action are much interrupted. Why the author divides his play into five acts we cannot readily conceive, since in fact it consists of as many acts as new scenes. We suppose that he only sacrificed to custom. But, as he chose to deviate from the plan of the ancients in one respect, he should have deviated in the other; and then he would have been consistent.

Tho' no single member of the plot, considered in itself, be entirely new, yet the manner in which the whole body of it is united is so; and perhaps this is all that can be expected in an age, which has already ransacked every corner of nature. With respect to his characters, two of them are in some measure new upon our stage, that of

Mortimer and Macleod, the one extravagantly generous in high, and the other in low life. We suspect that the former is to be found only in romance, and the latter only in the Highlands of Scotland. Here we cannot help expressing our admiration of the author's hardiness in making a Scotchman generous. The prejudices of the time deny them that virtue, though the Highlands be perhaps the only corner of the island, where genuine hospitality still remains. The language is suited to the person, and is sometimes that of farce, sometimes that of genteel comedy, according to the characters that speak. The publick are acquainted with the author's talent for wit; and we must say that on this occasion he has not fallen short of his former essays. Upon the whole, we think the Fashionable Lover no despicable effort of genius. Some improbabilities, some abrupt and precipitate steps, there are in it. The sudden reformation of Lord Abberville, the discovery made by Naphthali, the Jew, the hasty departure of Tyrrel from Miss Aubrey, all these circumstances are perhaps a little unnatural. But,

Whoever hopes a perfect piece to see,

Hopes what ne'er was, nor is, nor e'er shall be.

\* *The Valetudinarian Family. A Moral Tale, founded on Truth.*

EXperience is our only guide in the most material actions of life; and therefore, in proving the pernicious consequences of any practice, nothing can be more conclusive than an argument drawn from this source. Here is a fact to which, I am well assured, every one can find among his own acquaintance a parallel, and which bears hard upon the apothecaries' profession.

Ned Squeak, the Schoolmaster, received from nature a sound constitution and well-proportioned limbs. He had a florid complexion and chearful aspect. Joy sparkled in his eye, and mirth sat smiling on his cheek. His conversation was full of good sense, and enlivened by wit and good humour. Upon occasion he was grave, but

\* This piece, with some alterations, we have inserted, for fear of offending so excellent a correspondent. We beg that, for the future, he will be more chaste.



but not severe; gay, but not dissolute. Affable in his disposition, he was the delight of every one who approached him; none went out of his presence displeased. His servants lived easy under him; and health, happiness, and tranquillity, reigned in his family. But all this was before he married Miss Clyster, the apothecary's daughter. She was brought up with her father in the country; and, like many a fair one, fond of words which she did not fully comprehend, pickt up some physical expressions, in right of which she pretended to understand medicine as well as Hippocrates. Having a violent inclination to try her skill in practice, and no body being simple enough to trust her prescriptions, she at last formed the resolution of making an experiment upon herself. Nature had framed her of a phlegmatick constitution, and therefore addicted to a sedentary life. Her sedentary life produced a laziness of blood, which rendered her subject to a costiveness, that often terminated in the piles. In order to remove this complaint, she thought nothing would be more effectual than a large dose of aloetick pills. Accordingly she swallowed them by wholesale. But, unhappy maid! this remedy, instead of answering the end proposed, caused such a violent irritation in the coats of the intestines, that every one of her piles swelled to the size of a goose-egg. In this exigency old Clyster is called, who, after putting on his spectacles, and surveying the parts, orders a clyster. This having had little success, surgeon Mangle is called; but his unskilfulness rendered a loss of blood necessary; and I am told by one of her maids, who slept with her the other night in the absence of her husband, and observed the marks of her disgrace as she was getting out of bed in the morning, that she is so much blemished that, were husbands as curious here in examining their future brides as in Turkey, she would never have been made a wife.

Notwithstanding the bad success of her first experiment, she still continued to tamper with her constitution; and, though originally good, it became by degrees so tender and delicate, that a blast of wind was sufficient to make her keep her room for a fortnight.

Her colour faded, her eyes turned dull and languid, her complexion fallow, and the whole of her visage lifeless and inanimate. However, when she went abroad, or saw company at home, what with paints, powders, and patches, she made shift to show a tolerable French face, and with the assistance of this, and an insipid, unmeaning smile, or rather grin, which accompanied most of her words and actions, she captivated Mr. Squeak. It is true, these were not the only arms which were employed against his too easy heart. He had one foible, which was to contract an affection for those who were remarkably studious to please him, whether they deserved his regard or not. This weakness did not pass unobserved by her; and she availed herself of it in its utmost extent. She studied his temper, humoured his caprices, and by her obsequious carriage riveted her chains, and insured her conquest. Accordingly the nuptials were celebrated; and at the proper season Squeak conducted her to the bridal bed. She, cold and unconscious, nor blushing like the morn, \* \* \* \* \*

For some time the deluded man imagined that her want of transport was owing to virgin modesty, and that time, and a little experience, would make their raptures reciprocal. But he was deceived; her coldness proceeded from a constitutional defect, superinduced by medicine. However, he was not sensible of this misfortune, nor suspected the cause, till one morning, as between sleeping and waking

Endeavouring to pry into the matter, perhaps with too much curiosity, he began a struggle with his rib; in which they made so much noise, that the maids came to listen, and at length entered the room, where they were found in an attitude not fit to be described. She got up and drove them away.

After locking the door, and taking some turns in the room to cool herself, she returned to her lord, calm and meek as a lamb. By this time he began to discover some signs of life; and she aided his returning spirits by applying her smelling bottle, which, though the maids could not or would not find it, was always in a proper casement.



casement at the head of the bed. When she found his senses restored, and his tongue able to articulate, she addressed him in these words. "Is this then the usage which I am to receive after all the protestations of love which you have made me? Are these the endearments, tender caresses, which a chaste wife is to expect from a kind husband? Is this a proper return for my condescension in accepting your hand at the altar? Is this the regard due to my youth, my virtue, and innocence? This the respect paid to the blood of Clyster? Is his daughter to be thus insulted by one, who is too much honoured by his affinity? I thought more deference would have been shown to his name, and to the art which he professes. Had you been entirely sober and sedate, as usual, you had never been guilty of such ridiculous doings. Certainly you drank too much punch last night, and it has produced this delirium. Let me feel your pulse. Ah! how quick it beats! eighty pulsations in a minute, and no less, by any watch in Christendom. Turn your face to the light. Bless me! how it is flushed! It is as red as the comb of a turkey. My love, you have a fever, and the violence of your late raving is a palpable proof of its dangerous nature. Let me wrap you up in the bed-cloaths; and I will go fetch you some antidote against the approaching malady."

No sooner said than done. She jumped out of bed, huddled on her petticoats and gown, and scampered down stairs. The first thing which she did was to call her maids, and, after reprimanding them severely for the liberties which they had taken, to inform them that the cause of all the rout was a feverish delirium, with which her husband had been suddenly seized, and which she was afraid would be attended with bad consequences.

This plausible account of the matter quieted in a great measure the apprehensions of the family. Their minds, which before were allowed to run riot, and indulge every licence of conjecture, were by this artifice chained down to one particular circumstance, which, however ridiculous in itself, must be excused by good-nature and humanity. The train

being thus laid, she proceeded to spring the mine. She ordered a candle, with a large quantity of sudorificks intermixed, to be prepared for Mr. Squeak's disorder; and she carried it to him with her own hands. The unsuspecting simpleton drank it up; and by its means, and a load of cloaths thrown over him, fell into such a profuse sweat, that when he awaked he found himself giddy, and unable to lift up his head. This induced him to believe, that Mrs. Squeak had some foundation for her assertions, that his disorder was real, and his suspicion to her dishonour a mere chimera, and vision of the night. Touched therefore with remorse for the uneasiness which he had given his wife, he resolved to call her and ask her pardon. But scarce had he rung the bell, when he heard the knocker of the street-door rap; and soon after entered his father-in-law Clyster. "Mr. Clyster, said he, you are come very seasonably. I never stood more in need of your advice. This morning I was guilty of the strangest vagaries which ever attended a sick man's dreams; and I now find, that they were the forerunners and symptoms of a burning fever, which now rages in my veins. As you love your daughter and me, prescribe some of these universal nostrums, by which you say that you saved so many lives, and preserve to yourself a son-in-law and a friend, and to your daughter a husband and a lover." "Come, says Clyster, be of good cheer; trust my prescriptions, and I will soon rid you of your ailments. Why, it is but the other day that I cured a young man, who had all the diseases in the practice of physick, after he had been given over by six physicians, and as many apothecaries. He died, it is true, but I removed all his complaints; and he, who has no complaints, is, according to the logick of apothecaries, cured to all intents and purposes. Call the boy; let him ride out to my house, and fetch two quarts of my elixir of life. It will put an end to the affair presently, I warrant you. It is the only speedy and effectual specifick for terminating every disorder." "But, says Mr. Squeak, would it not be proper that you should feel my



my pulse, and enquire minutely into the nature of my complaint and constitution, before you prescribe? Would it not be necessary to understand the peculiarities of each, in order to write a recipe?" "Oh! by no means, says Clyster, I never enquire into any circumstances. My remedy is an universal remedy, fitted for all constitutions and all disorders, for all times and all places. It is equally beneficial in chronical and acute distempers, in a strangury and diabetes, in a plethora and atrophy, in a tooth-ach and ear-ach, in a looseness and costiveness; in a word, in every thing. Therefore, I have no occasion to detain and perplex myself with such idle questions. Were I half so nice and finical as you would have me, I should never be able to dispatch half the business which I dispatch at present, so much to my own honour and interest, and to the ease and tranquillity of my patients." So saying, he wished him better health, turned upon his heel, and went off.

Upon her father's departure, Mrs. Squeak entered, and with a look expressive of feigned concern and real joy approached her husband's bed, and with a tender leer asked how he did. "Still well enough, said he, to be sensible of the affront which I offered you, and ready to implore your forgiveness. You must consider, my dear, that what I did I did involuntarily, and therefore deserve your pity rather than your indignation. In such cases the body is actuated by a mechanical impulse; and the mind, or reasoning faculty, which is our better half, has no share in its direction. As the inferior half then, and not the whole of the man, was engaged in this act, your good-nature will pass it unregarded."

Finding him in such a proper cue for her purpose, she replied that she was willing to bury what was past in oblivion, provided he would swear to the observance of one article, which was, that thenceforward he should never presume to do the like again.

Happy in such an easy reconciliation to such a delicate dame, as he thought, he agreed to take the oath. Things being thus amicably determined, and the kiss of peace given,

all that remained to be done was to confine him to his bed for some days, in order to save appearances, and prevent suspicions in the family. This was accordingly done; and in the mean time some of Clyster's elixir was administered, but so sparingly, that no great danger could be apprehended. However, by taking these drugs occasionally, and being accustomed daily to hear his wife, or her father, recount the wonderful virtues of particular medicines, he by degrees contracted a liking for them, and allowed his wife to gain an ascendant over him, and become his physician in ordinary. Fond of her new office, she was for ever taking precautions for the preservation of his health; and every cough, every sneeze, and yawn, was declared to be the prognostick of some approaching malady. She was as regular every morning in enquiring into his health, and feeling his pulse, as she was in remarking strangers in the bottom of her tea-cup. That she might not always be under a necessity of sending to an apothecary for drugs, she persuaded her husband to convert a certain part of the bed-chamber into a drug-shop. Here glasses, and gallipots, and trumpery, arranged in all the elegance of female taste, stand ready for use by night or by day, and scatter death and diseases by their noxious steam. By these means the poor man is kept in continual apprehension. He imagines that his life hangs by a thread, which would break every moment, were it not for his wife. Every month of the year brings with it a peculiar fever; every day, a peculiar head-ach; every wind breeds a distinct cold; every fog, a distinct rheumatism; all nature is ransacked, and by his crazy imagination made to teem with monsters. This misfortune, however, is not solely confined to him; his wife is equally subject to the same infirmity. Every morning when they get up, they begin to cross-question and catechise one another about their health, as, How did you sleep last night, my dear? How does your puke agree with you? Do you find yourself easy to-day? Is there any pressure on your stomach, of what you complained, removed? I don't know, my dear; I was as hot as



in the night, and could not sleep a wink; at last however, about four in the morning, I fell into a copious sweat, and I think I am somewhat relieved. How do you do? Have you taken your salts? I am afraid that you will be likewise obliged to scour the gun. Shoot out your tongue. It is white and foul, and indicates a disordered stomach. I wonder Dr. Bushwig does not come. He is not half punctual enough, except the day on which he receives his fee. If he is not more careful, we must send for Dr. Killpatient. I am very thirsty. Will you have any spirit of lavender in your tea to-day? Go, Betty, fetch the lavender for your master; and bring with you the bottle of drops for my temples, for I think I have the head-ach."

Thus they go on, in a querulous tone of voice, with a string of interrogations, till every body at breakfast is in some measure infected, and imagines that he has got a distemper. The smell of the phials, when brought and opened, spoils their appetite, and strengthens this fancy. At length, after the whole family is in this manner become valetudinary, the apothecary comes, confirms their opinion, and, that the event may not belie his judgment, sends his wares in such plenty as to make them all heartily sick. The farce being thus early begun, it seldom ends happily but farces should do. Some one or other never fails being shoved off the stage for ever; they, who do not undergo this cruel fate, are seldom able to read it afterwards with their usual calmness. This has been the case at least in the house of which I speak, for some years past; and the reason, I suppose, why the master and mistress have still weathered the storm, is, that they are good customers, and cannot easily be replaced. But though still on their ground, they cannot be said to be well, for they are in continual fear of death, and so charged with drugs, that they have no enjoyment. They have been married these six years, but never blessed with progeny. Mrs. B. indeed, conceives three or four times a year, but never brings forth once. Her body is, by her own confession, the apothecary's labour, become a mere machine. Feb. 1772.

of so loose and flabby a texture, that, however apt to conceive, it is incapable of retention, it is more than probable that the conceptions are merely stories of her own invention. Accordingly we think nothing now of abortion. Poor Ned himself, when he comes down in the morning scratching his little white wig, looks miserably. His head hangs down as if too heavy for his neck; his body bends; his breath is short; his face, pale and ghastly; and his eyes so hollow and sunk, as to be hardly seen dim-twinkling in their sockets. Wrinkles deform his forehead; and prominent bones, his cheeks. His clothes look as if they had been made for him when fourteen; and his emaciated spindle legs cannot keep up his stockings. In short, he has all the marks of old age; for, with the properties mentioned already, he is peevish and fretful, eternally praising the past, and censuring the present. A domestick cannot endure his service for a month; nor a friend, his company for an hour. He lives solitary, and deserted; his family is the family of disquietude and discontent; and his house, the house of mourning.

*To the AUTHOR of the LONDON MAGAZINE.*

*A religious Society bound only by Scripture proposed.*

I Waited with an eager impatience to know the issue of the petition for relief in the matter of subscription, and am deeply concerned for its ill success. I hope the worthy members of the association will not despair, but continue their endeavours to promote the glorious cause of Christian liberty in which they are engaged. I should rejoice to see the day when a religious society should be formed, wherein all subscription to particular human systems should be precluded, and the scripture alone set forth as the rule of faith. No society of this kind has yet been formed. The church of England requires subscription to the thirty-nine articles; and the dissenting societies are confined to particular systems. A scrip-  
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tural society would, I doubt not, be encouraged by many good men and sincere christians. If the members of such a society should be quiet and peaceable subjects, they would be justly entitled to a toleration and protection from the legislature. A BERÆAN.

*The Story of Indiana, from a Work, entitled Something New.*

**I**T was at Patna, the capital of a province in India, under the dominion of the great Mogul, that the fairest where all are fair, a maiden resembling one of the blue-eyed daughters of paradise, fled to me for shelter and protection, in her distress and danger.

However before I expressed my surprise, or pressed her, in the least, to satisfy my curiosity, with regard to the incredible circumstance relative to the great Mogul, I lodged the fair fugitive safe within the asylum of the English factory at Patna, placed her under the protection of the governor, had her instantly baptized, Lord Clive and General Carnac standing god-fathers, got her, by an act of council, to be naturalized, and admitted to all the rights and privileges of an extralieu subject of Great Britain, and then defied the *Emperor of the Moon, the glory of nations, the light of the Sun, the invincible conqueror, the eye of providence, the right hand of omnipotence, &c. &c.* to have laid a finger on any part of her fair body, without her own free leave and licence.

These preliminaries being first adjusted, to our mutual satisfaction, the lovely narrator, who seemed to have no more consciousness of her beauty, than the bird of paradise,

“And tho’ by all a wonder own’d,

“Yet knew not she was fair;”  
nor of her freshness, than the rose, thus related her story to me.

“I am the only child of Almahil, of the Abbasidan race; and of Benferade, descended from the line of Ali. Our ancestors had reigned over the kingdom of *Irac Arabi*, for several centuries, with honour to themselves, and justice to their people; till the last irruption of the Turks had finally overthrown the empire, and reduced that province under the Ottoman dominion.

When Amurath, the Beglerbeg of Aleppo, sat down before the city of

Bagdad, the Caliph Ariorbarzanes, my grandfather, who was renowned in war, and the mightiest among the mighty, but in peace mild as the evening breeze when it diffuses the stolen fragrantcy of our orange groves o’er the plains, thus debated with himself, upon that crisis.

“I have been nursed in arms, and danger has been familiar to me. But then I led the armies of the Caliphate, of my father, my sovereign, and my priest. To have deliberated then, upon the reason and justice of war, had been disobedience, impiety, and rebellion. But I can speak in my own right, now. I am myself the priest, the sovereign, and the father, of my people. And thus I argue.

The enemy double our numbers, and are superior in discipline, also. Was dominion conferred by Heaven on man, for the sake of one, or all? Should I surrender this province to the Turks, I resign only my own rights. The same laws, the same religion, and the same property, remain still to my people. Is a prince, or priest, who involves a nation in his personal quarrel, the shepherd, or the butcher of his flock? Mine only is the cause, and mine alone shall be the loss, or strife.”

After this resolve, he dispatched a herald to the Turkish camp, and challenged the Bassa to single combat. But the bravery of this defiance was declined. Upon this refusal, he sent him the keys of the city gates, to be delivered on a preliminary of insuring the lives, persons and effects of the inhabitants, on condition of their peaceable submission to the sovereignty of the Sublime Porte; which terms were accepted of.

He then immediately quitted Bagdad, amidst the tears and blessings of a grateful and affectionate people, and took refuge with his little family, which consisted only of a wife, a son, and an orphan girl, in the city of Cassimer, the Omrah, or governor of which province had been married to the Caliph’s sister.

The fair Benferade was the child of the sage Azem, who had been the Grand Visier of Bagdad, and the chosen friend of Ariorbarzanes; and, on the death of the minister, the Caliph immediately



adopted the daughter under his guardianship and protection. 'Tis keeping the friend in some sort still alive, to continue our kindness to his offspring.

She was about the age of fifteen when the Caliph had abdicated his sovereignty of Irac Arabi; and Almahil, his son, had become enamoured of her extreme beauty, some time before; but had not declared his passion, 'till after their retreat to Casimir; when he asked, and obtained, the consent of his father to their marriage.

Human virtue is often capable of a noble resolve; and a generous effort may serve to bear the mind through any action which honour has once inspired. Here the soul stops, but rests not. Philosophy is not sufficient to carry it on the rest of its journey. The doctrine of fate, or predestination, is not able to support poor humanity, under many of its oppressions. 'Tis but a crutch only, and not a limb.

The unfortunate Ariorbarzanes began soon to repent him of his heroism in his exile; and, when it was too late to make the option, would rather have withstood his enemy in the gates than have sustained the war against his passions. He lived dissatisfied, and died repining, in a short time after his son's marriage; and his afflicted widow did not long survive him.

My father and mother having been thus released from any particular duty or attachment to place or person, resolved to shift their situation immediately after this event. Better to live unknown, thought they, than known to be unfortunate. They therefore took an opportunity of the next caravan travelling from Casimir to Aleppo, from whence they sailed through the Mediterranean into Italy, together; but concealing every where both their quality, and their misfortunes."

Here she wept, my compassion sympathized with her grief, and interrupted the story.

After we had both sighed and sobbed, to the perfect satisfaction of our hearts, the lovely mourner thus proceeded in her narrative.

"My dear father had ever a remarkable turn and passion for philosophy, and that of the higher species of it. He could not rest satisfied with those notions of religion which the Alcoran or the Sunnah \* had taught, or the Bonzes had prescribed, without enquiring further. He was inquisitive, and consulted the Christian divines in Italy, those of them particularly who had travelled as missionaries into India, and were able consequently to confer with him in his own language. The result of which was his becoming at length a convert himself to the Catholick faith, and bringing my mother soon after over to the same belief, by the dint of love, precept, and persuasion.

But there were many things among those people in their manner, laws, and doctrines, their licensing of stews, and institution of an inquisition, in open defiance of a Scripture that preaches against harlotry and persecution, which perplexed and dissatisfied my father's mind; and happening to become acquainted, and converse familiarly, with some English travellers upon these subjects, he soon began to conceive more rational notions of the European religion, and was induced to quit the Continent, and take a voyage over to the island of Great Britain, in quest of perfect freedom, both from tyranny, priestcraft, and superstition.

In this happy country then I had the good fortune of being born, and of receiving the principles of my religion, with the rudiments of my education and manners, my father being my assiduous preceptor; and there I lived in perfect joy and innocence, till my dear mother, who had fallen into a decay, some time before, gave me her last blessing, on her death-bed, and on the very day I had attained the age of fifteen." [Here she dropt tears again.]

"The tender, fond, and forlorn Almahil, whose nature and affections had been early ripened and enriched by the warmth and flavour of an Eastern sun, fresh breathing forth the heart-inspiring fragrances of empyrean bowers, was incapable of bearing his loss with an European apathy. They had but one soul between

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\* *Ajfonah, the traditions of their prophets.*



tween them, and from whichever of their bodies it should have taken its flight, the other must have been left to exist upon animal life alone.

He did not long survive his dear Benferade. He hovered o'er her tomb, and was himself her ghost untill a living concern and duty drew him for a while, back again to life and love; for becoming soon sensible of his failing strength, and alarmed about my provision and safety, he resolved upon returning to Casimir, that he might have the satisfaction of placing me under the protection and guardianship of my uncle, before he died.

He preserved just life enough to perform his journey, and effect this purpose; then with a sigh expired in my sustaining arms, calling still upon the spirit of his Benferade, amidst my tears of duty, and the wailings of my gratitude and affection.

But filial tenderness was not the only sentiment I had till then experienced. An amiable and accomplished young English nobleman had declared a passion for me, some time before, and rendered my heart susceptible of a mutual and sincere attachment. Love in Europe, is of a more refined and flattering nature, than I have unhappily experienced it to be among these gross and barbarous nations, who have, notwithstanding, and what is very extraordinary, the superiority in every other species of moral\*. There the *mistress* gives the law. Here the *slave* but receives it.

However, the British legislature has, by a most unwarrantable contravention both against God and man, con-

trived to thwart and counteract this chaste and virtuous sympathy of soul; for by their modern code, neither joint consent, nor reciprocal affection, nor even equal circumstances, are sufficient for a *legal* union, without the further concurrence of certain foreign parties who have neither a natural, nor a moral interest, in the question; or the being arrived at such stated ages, as may leave the lovers at liberty to render each other happy, in spite of froward parents, or perverse guardians.

Lord N——unhappily wanted a year of this *parliamentary* qualification for matrimony, and his trustee was his *next heir*. I was forced therefore to obey a filial duty, since it was not in my lover's power to supersede it, by substituting one of a higher and dearer obligation, in its place. All we had left us then to do, was to exchange our vows, swear an eternal fidelity to each other, and join at parting,

To curse all laws, but those which love had made.

There is something inexpressibly delightful, in this charming passion!

—It is the balm of life,

And even its pains delightful—what must then

Its pleasures be! †

I feel more satisfaction in the very tears I shed, in absence, than in all the joys of mirth I have ever experienced. Its hopes enchant us, and even its fears augment the transport. It inspires every nobler faculty of the soul. 'Tis fondness, 'tis friendship; it makes the miser generous, and renders the coward brave. 'Tis,

\* *Indiana's reflection here, in the latter part of this sentence is very true. All the Eastern nations carry their sentiments of charity, benevolence, and humanity, to an enthusiasm far exceeding ours. But, in our vindication, let me remark, that this difference arises, not from their merit, but their misfortune, not from their virtue, but their situation. 'Tis sympathy that generates compassion. We naturally feel for those distresses which we are alike subject to. In these nations of slavery, where rank, riches, liberty, and life, depend on the arbitrary will of one man; poverty, degradation, a gaol, or a gibbet, may be the lot of the most opulent and elevated person at an hour's time. This strengthens sympathy.*

*Haud ignara mali, miseris succurrere disco.*

In England property of every kind is of a more permanent nature, from our constitution of government. A nobleman, a man of fortune, or an honest man, need not apprehend their ever becoming a plebeian, a beggar, a prisoner, or a victim. Our riches, rank, liberty, and life, can be forfeited but by our own fault. This lessens the magnetism, when we regard the loss of these goods in others.

† *Amana,*

Finally,



finally, the highest endowment of human nature.—For reason does not so far excel instinct, as love refines on appetite.

Here she wept, and stopped again her tale of woe.

She wiped away the tears from her lovely blue eyes, and thus went on.

“Soon after my return to Casimir, my uncle being summoned to attend the great Mogul at Agra, on a convention of the several states of that extensive empire, in order to celebrate his birth-day, and *weigh his person*, took me in his train to a court, the gorgeousness and magnificence of which exceeds all other human grandeur, and may well be stiled the very *palace of the Sun*.

My dear father and preceptor had taught me to make reflections upon every object in life or nature. When I compared the minute display of royalty at the British court with the dazzling glory of an Oriental exhibition, I was astonished to consider the superiority, notwithstanding, of the former, in respect to power and influence, among the nations of the earth.

It cannot be from their extent of territory, thought I, or the greatness of their numbers. Like the little state of Sparta, they must owe their weight in the political ballance, to virtue, discipline, and regimen of manners, alone. Greece long withstood the millions of Persia, both of men and money; but, once invaded by its effeminacy, its genius, its character, its very name survived, in tradition only. For opulence mispent in idleness, riot, or sensual debauchery, may be considered but as an importation of locusts and caterpillars, a plague and affliction to the land.

Whenever any nation begins to adopt the manners and customs of a foreign one, they are half conquered already.—When Darius changed the fashion of his sword to that of the Macedonians, the sooth-sayers prophesied the subjection of his empire to that people.

Thus, should our Eastern luxury, extravagance, and dissipation, be once at loose among that handful of

people, in that spot of earth, their consequence would be soon annihilated; their domain be lost in the smallest of our provinces, and their thousands swallowed up in our myriads.

But my attention was soon called off to a subject more interesting to myself; for my uncle came running into my chamber, one morning, in a great hurry, to wish me joy of the emperor's having just then pronounced me the honour of his bed, telling me that a mandate had been issued to have me treated as a Sultana for the future, and that he was extremely happy in having the opportunity of being the first to pay his homage to me on my exaltation.

I had imagined my wretchedness complete on my leaving England; but I felt myself infinitely more miserable upon this unfortunate event. Love is superior to all human elevation. How much stronger still must the attachment be, where virtue binds the obligation. My affections had been already given away, my faith plighted to another; and the empire of the world should not have bribed me to a perjury or an infidelity.

I urged these principles and considerations, backed with tears and supplications, to my uncle, and peremptorily refused the emperor's proffer; but 'tis hard to say whether the Omrah's surprize or rage were greatest, upon this occasion. He had been bred a slave, in a nation where there is but one person free, and where 'tis thought an honour and a duty, for men to prostrate, and for women to prostitute, themselves, at the slightest nod of their tyrant. I had felt other affections, had learned higher duties and been educated under nobler principles.

But it had been vain to have argued with his abject superstition upon such new and foreign notions, especially in a case where his two strongest passions were so deeply interested, his pride and fear. His mean soul looked on my being doomed a victim to the royal seraglio as an elevation to his family, and dreaded the despot's resentment against himself, should the offer be disdained.

• *Think of these things, ye Britons, and beware of France.*

The



The necessity of some situations may palliate dissingenuous means of redress. I foresaw no other method of avoiding force, but by a feigned compliance; and therefore, after a little farther hesitation, in order to save appearances, pretending to be conquered or convinced, I made my uncle completely happy, by telling him that I was ready to accept of the high honour intended for me; which being announced at court, I immediately received the compliments of all the Omrahs, Rayahs, Priests, and great officers of the state; as is usual, upon such occasions; and the next day was fixed upon for taking my station in the seraglio.

I had formed my resolution on the sudden. I thought it was but just, that a nation should lend me their assistance in support of the principles I had received among them; and, as I had before heard that there was an English colony settled at Patna, in the neighbourhood of Agra, I purposed to fly thither in the night, and claim the protection of that free, generous, and gallant people, against injustice, superstition, and arbitrary power.

I communicated my design to the faithful Achmet, who had been my father's page, in the Caliph's court at Bagdad, and had followed the fortunes of our family ever since. He quickly provided fit accommodations for our flight: we disguised ourselves in dresses we had worn in England, and set out together, that very evening, just at the close of day.

We travelled all the night, without stopping for the least refreshment, either of food or rest, attended by an experienced guide, and have happily arrived here before any pursuit has been able to overtake us, just at the morning's dawn, when the sun about to rise, was drawing back the sable curtains of the night.

I had the good fortune to be directed to you as the principal merchant in this factory, and have already placed myself under your kind guardianship and protection, in order to be sheltered from violence and oppression, and to be conveyed back again to England; hoping there to find that my dear Lord N—— has outlived the legal tyranny I have be-

fore explained, and that his love and constancy have also survived both that, and absence too.

I then assured the fair tender Indiana of a fond parent's solicitude and attention to her person and fortunes; while she, moved with gratitude and joy, first kneeled to receive my blessing, then springing up on her feet caught me in her lovely enfolding arms, and pressed me to her soft, warm, and panting bosom, with so much youthful energy, that it awoke me, and the dear phantasma flitted from my embrace.

I ruminated, for some time, on my vision, regretted that it so soon had closed, then folded my arms, and shut my eyes, striving to compose myself to sleep again, for the rest of the night, wishing so to dream my life away, and count it gain.

Let no rude noise my bliss destroy,  
Such sweet delusion's real joy.

*A Principle of Dr. Price contested.*

To the AUTHOR of the LONDON  
MAGAZINE.

S I R,

IF you will be so good as to insert the following question and solution, &c. in the next London Magazine, it will add one favour more to those you have already done to one, who still remains, S I R,

Your very humble servant,  
Spen-moor, OLIVER LOMAX,  
near Bury, Lancashire,  
Feb. 10, 1772.

QUESTION.

SUPPOSE a person denoted by A, whose age is thirty years, has bequeathed to B and his heirs a legacy of 25l. to be paid, according to the tenor of the will and the laws of England, either at the death of A, or twelve months after A's decease: Required, in either case, the present value of B, and his heirs' expectation, supposing the decrements of life equal, and the interest of money 4l. per cent. per annum?

SOLUTION.

LET the complement of A's life =  $a$ ,  $\text{£} . 25 = S$ , and  $L 1,04 = r$ : Then



the present value of the required expectation, for the first case is  $\frac{1}{2} S \times$

$$\frac{1+r}{a} \times \frac{1}{r} + \frac{1}{r^2} + \frac{1}{r^3} + \frac{1}{r^4} + \&c. + \frac{1}{r^a} =$$

£. 10,12 nearly; and for the se-

cond case it is  $\frac{S}{2r} \times \frac{1+r}{a} \times$

$$\frac{1}{r} + \frac{1}{r^2} + \frac{1}{r^3} + \frac{1}{r^4} + \&c. + \frac{1}{r^a} = £. 973.$$

It may be proper to observe, that there are other methods of solving this question, which are genuine and more scientific; but the above is, in those and most of other cases, sufficiently exact.

If Mr. Thomas Simpson's method of solving the first case be applied to the table deduced upon equal decrements of life, the answer will be 10,316l. nearly; and, by the method made use of by the Rev. Dr. Price, in his treatise on reversionary payments, &c. (see note E, 2d edit. page 285, &c.) the answer is 992l. nearly. In this last method of solution, the legacy must be supposed to be received at the end of that respective year wherein the testator dies; and the commencement of each respective year must be at such a time of a common year as that is at which such like questions are proposed; but these are circumstances which, in real cases, will very seldom occur.

Dr. Price has, in his above-said treatise, thought proper to animadvert upon the method of solution made use of by Mr. Simpson; but, I think, the Doctor ought to have been a little more circumspect in his own solution before he had fallen foul upon one, who, he very justly allows, was an excellent mathematician. It may be objected, that 992l. is nearly a mean betwixt 1012l. and 973l. and therefore his method may be made use of upon that account; but this objection will, even in the case before us, appear to be unbecoming an accurate author.

I observe further, that, if any persons think I have not expressed myself sufficiently plain, or are desirous to know the above-said genuine methods, I will, when requested, endeavour to give them all the satisfaction they can reasonably desire. And, if any person thinks proper to make

any remarks against any thing that I have advanced, I shall be glad to see the remarks inserted in the London Magazine.

It may be proper, lastly, to observe, that the motive, which induced me to write the above, was the love of truth; and, for my own part, thankful shall I be to any person for any assistance in the discovery of it in any necessary and just cause.

\*†\* *Our correspondents are for the future to observe, that we shall insert no Mathematical Questions which are not, like the above, of some importance and obvious use to the publick.*

To the AUTHOR of the LONDON MAGAZINE.

S I R,

NOTHING can be more fatal to any state than a deviation from the direct line of succession to the crown. Our own history bears sufficient testimony to the truth of this maxim, and perhaps it will be found that the limitations proposed to be made to the disadvantage of the eventual issue of the duke of Cumberland, will be as impolitick as any step that has been taken in the course of this reign. The late revolution in Denmark being founded on this principle, must necessarily be the source of many calamities to that infatuated country. This position cannot be better illustrated than by the following anecdote, communicated by a respectable correspondent.

#### A N E C D O T E.

In the court of Fedor-Iwanowitsch, Czar of Muscovy, was a gentleman of an ancient family, named Boris Godunow, who had the address of raising himself to the highest dignities of the empire. He had gained an absolute ascendancy over the Czar, and the whole nation submitted to him partly through fear, and partly by the excessive liberalities by which he acquired himself creatures. He even carried his ambition so far, as to aspire to the crown; and, to remove a great obstacle that stood between him and his views, he caused the young prince, Demetrius, the legitimate heir of the empire, to be put to death; who, by the ill offices of Boris with the Czar was then confined with his mother, at



a village called Uglitsch. On the death of the Czar, almost the whole nation was disposed to offer him the crown. He appeared unwilling to accept it; the more he was solicited, the more averse he seemed, and at last retired to a monastery. Deputies were sent to him: he at last melted; and, softened by the entreaties and tears of the people, consented to take the reins of government.

At this time there lived in a monastery at Moscow a man called Griska Atrepieu, who had taken the vows of a monk at the age of fourteen, and whose irregularities had drawn on him the indignation of his superiors. Apprehensive of the consequences, in 1601 he fled into Poland; in 1602 he quitted his habit, and, being introduced into the house of Prince Adam Wischnewitzkoy, he insinuated himself into the good graces and confidence of that lord. Here it was that he contrived his imposture. He feigned himself so ill, that his life was despaired of. In this conjuncture he desired to see the prince, under pretence of having something of the last consequence to communicate to him. Then he declared to him, that he was Prince Demetrius, who was thought to have been massacred at Uglitsch; that, through his governor's precaution, he had saved himself in a monastery; that the fear of being discovered by the usurper, Boris Grodunow, had induced him to seek shelter in Poland; and he hoped that, after his death, they would take care to bury him with all the honours due to a prince. His protector, astonished at the confession, redoubled his attention for him; and in a short time Griska recovered. He was afterwards introduced to the Palatine of Sandomir, who not only furnished him with money, to make himself a party in Russia, but likewise even promised him his daughter in marriage, in hopes of seeing her one day Czarina. In 1603 he was presented to King Sigismund at Cracow; and through the interposition of several Polish lords, who interested themselves in his behalf, he quickly found himself at the head of five thousand men. With these he determined to march into Russia, there to

support his pretensions. In 1605 the Czar Boris died, and left a son, who succeeded him. In the mean time the impostor Demetrius advanced into Russia. Many towns acknowledged him to be the rightful heir to the crown; and the new Czar found himself obliged to oppose him with a considerable army. The impostor, after many battles, made himself master of the capital, was proclaimed Czar, and crowned the 25th of June, the same year. Fedor Boreffowitch, with his mother, and all his adherents, were made prisoners, and put to death a short time after.

The first thing he did after he mounted the throne was, to prove himself the true Demetrius. For this purpose, he ordered the mother of the legitimate prince, who had been killed at Uglitsch, to be brought to court; and he wrought so far on her, by menaces and promises, that she acknowledged him for her son. She did not however live at court, but returned to the place from whence she was brought. In 1606 his betrothed wife arrived at Moscow, with a considerable number of Poles; and she was married the 8th of May.

Demetrius now finding himself on the throne, gave himself up to every excess; and the contempt which he expressed for his nation, drew on him the general hatred. Several Russian lords, convinced of the death of the true Demetrius, and the imposture of the reigning Czar, engaged in a conspiracy to free their country from his tyranny. Prince Wassilii Iwanowitch Schuiskoy was at the head of it. All the nobility, and a great part of the populace, were on their side. One day they unexpectedly surrounded the Czar's palace, and massacred all those that declared for the impostor. Demetrius finding himself betrayed, grasped his sabre, and throwing himself in the midst of them, laid several at his feet. At length, however, finding himself unable longer to resist the number of his enemies, he retired to the most private apartment in the palace, and there shut himself up. They pursued him, forced the door, and he had no other resource but to save himself by the window. In his leap he broke his leg; and in this case



dition, he was taken and re-conducted to the palace, where Prince Wassili Iwanowitsch Schuiskoy, in presence of all the grandees of the empire, interrogated him on his birth. He protested firmly he was the true Demetrius, and appealed to the testimony of his mother. Schuiskoy, and many others, went to find this princess, who made no difficulty of confessing the truth. On this proof, the traitor was delivered over to the populace: a Russian merchant shot him with a pistol; the enraged multitude covered his body with wounds. The naked body was laid on a table, and exposed in the most publick part of the city, to the derision and insults of the whole nation. In the evening they dragged him out of the city, and buried him in the most ignominious manner.

The poor Czarina returned to her own country with those friends who had the good fortune to escape the fury of the Russians.

#### Junius against Mansfield refuted.

I suspect that the friends of Junius oppose him, to give him consequence, in the news papers. Abuse thrown on a political writer is a source of fame; as it shews, in some measure, his importance. They have quite mistaken the affair of Eyre. The warrant of commitment, which was the record upon which Lord Mansfield proceeded, did *not* bear that Eyre was taken in the fact. His lordship could go upon no vague reports: the record was necessarily his guide; and, it being his guide, he could not justify a refusal of bail. Had he refused, he would have been *impeachable*, and Junius might have had an opportunity of writing a much better letter than his last, against him. This is the true state of the fact, and it is a sufficient

answer to all the dry quotations of Junius.

MATTER OF FACT.

#### A N E C D O T E S.

##### *Honour but an empty Name.*

A Dispute happened the other evening at the Smyrna, whether the premier had any honour. A gentleman, who had been heartily piqued at a refusal from my Lord N——, would not allow him any share of it; whilst another as warmly espoused his having pretensions to every virtue. The subject created much warmth on both sides, and might perhaps have terminated very disagreeably to one or other of the parties, had not one of the company played the moderator, and very archly said, "there was no doubt of his honour, who had purchased half the honour of the nation." A general laugh ensued, at which my lord's advocate seemed nettled, and, turning upon his heel, said, "it was a purchase very easily made."

The late Sir John Astley, member for Salop, was a remarkable cocker. About 40 years ago, he fought a single battle for a thousand guineas; during which his cock received a blow, which staggered, and was supposed by every one present to have done for him; but the feeder immediately handled the cock, and set him against his antagonist, whom with one blow he killed; after which Nichols (the feeder) took up the conqueror, and kiss'd his rump. Sir John preserved him as long as he lived, and when he died erected a monument to him, on which in bass-relief is to be seen Nichols, the feeder, kissing his rump, on whom also he settled an annuity of 50l. per annum. The monument is of marble, at his seat in the country, and cost above 500l.

#### An IMPARTIAL REVIEW of NEW PUBLICATIONS.

##### ARTICLE I.

*An Apology for the present Church of England as by Law established, occasioned by a Petition said to be preparing by certain Clergymen and others to be laid before Parliament for abolishing Subscription.* By John Tucker, D. D. Dean of Gloucester.

We do not indeed discover in this tract brilliant traits of imagination. We are not delighted by its humour, or

charmed by its elegance. But we find in it much good sense, many sound observations, and liberal sentiments, clothed in a plain diction, and attended for the most part with great perspicuity of expression. Innovations, whether in civil or ecclesiastical government, ought certainly not to be admitted but with great caution, and after the most mature deliberation: for every wise man will feel great reluctance to

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Feb. 1772.



the making experiments in such important affairs, where no light is afforded him from the experience of others. Some of the petitioners indeed, conscious I suppose of the force of the foregoing observation, have pointed out to us GENEVA as an EXPERIMENTAL PROOF, that a church may very well subsist without requiring from its ministers a subscription to certain interpretations of the words of scripture. As this very sensible writer has paid particular attention to this appeal to the church of Geneva, we shall select, as a specimen of the pamphlet, his observations upon this subject.

"Without insisting (says he) on what *Monsieur D'Alembert* hath said on this article, which if true would be itself an irrefragable objection against abolishing subscriptions after the fatal consequences of such a precedent, this church hath indeed abolished subscriptions and confessions of faith in one form, but she still retains them in another.

For first, when the candidates apply for orders, they undergo a very rigorous examination before the consistory, that is, before the professors and pastors of the republic. In which examination two points are more particularly insisted on. viz. first, whether they, the candidates, will take the Holy Scriptures for their only guide in matters of religion? And, secondly, whether they understand these scriptures in a sound and salutary sense? that is, in such a sense as the professors and pastors themselves believe to be orthodox and true. For, if any sense whatever was to be admitted, provided the candidates made a general acknowledgement of the truth and sufficiency of the scriptures, and of their intentions of taking no other guide, why then any other examination? and why all the parade of such a public trial, which is at last to answer no purpose? which therefore could neither recommend one candidate for his critical skill and learning, for his sound judgment, and orthodox belief; nor yet could exclude another for his ignorance, his insufficiency, his superstitious conceits, his impious heterodoxies, or his enthusiastick rants.

The next step, which the consistory takes, is to examine the candidates in ecclesiastical history. And the professed intent of this examination is, to give each candidate an opportunity of distinguishing the true faith from the false, the wheat from the tares, and the sound doctrines of the Gospel from the several perversions of it, by pointing out the heresies and corruptions which have arisen in the church from time to time. And that very able divine, and excellent professor, the younger *Turretin*, who was the principal mover for the abolition of subscriptions, was likewise the first to furnish a

compendium of ecclesiastical history for this very purpose; as he himself tells us in his preface.

Nay more, after the candidates have answered to the satisfaction of the professors and pastors, both in respect to the scriptures and ecclesiastical history, they are called to give a further proof both of their present orthodoxy and of their intentions in persevering in it. For, when the ordination charge is given, the professors, pastors, and candidates, are assembled in the town-hall, which is likewise crowded with other auditors and spectators, as may be imagined, on that occasion. And then the president for the week interrogates them concerning their intentions, and the plan of their future conduct, with regard both to doctrine and morals, faith and practice. And, at the end of each interrogation, a solemn pause being made, each candidate is required to express his approbation and promise by holding up his right hand on high before this mixed multitude.

"Lastly, they have other guards and cautions against false doctrines, which extend to the future conduct of their clergy. For they hold weekly consistories, in which all ecclesiastical causes are heard, and determined in a speedy and summary manner. And there is something in the constitution of this little republic which greatly facilitates the detection of heterodox opinions, when any of their preachers shall attempt to broach them. For though their city is divided into parishes, like ours, yet their parochial ministers have no more to do with the Sunday's public duty of their respective parishes than any other clergyman. And the clergy themselves settle the list of preachers for the next Sunday, and the ensuing week, at these weekly consistories; which list being immediately printed off, and carried to each householder throughout the town, is hung up in some conspicuous place of the house for the family to see. Consequently, if any preacher should labour under the suspicion of sowing tares with the wheat, the whole city have at once their eyes upon him. And, as every person has a right to inform against the dogmatizer (for that is the term by which he is to be first accused) at the next consistory-day, the matter will soon be brought to an issue; and either an acquittal, a recantation, a suspension, or banishment from the territories of the republic by means of the aid of the civil magistrate, will probably take place in the course of a few weeks.

Is this the new plan which you are so desirous of recommending instead of our own? And, were all articles and subscriptions to be abolished, what great degree of liberty would you gain, while so many checks and restraints on modern free-thinking, and in many



many guards and cautions against propagating false doctrines, were substituted in their place."

We most heartily recommend the whole of this very judicious performance to the perusal of our readers. This ingenious writer appears to be not only a sound divine, but likewise an able politician. A.

II. *Letters to a Member of Parliament, in which the present Design of removing Subscription to human Articles of Faith is vindicated*, &c. Wilkie. 25.

This pamphlet is written with more spirit and elegance than most of the numerous publications on this side of the question, but is equally as destitute of close reasoning. The same quibble, so frequently repeated in other productions of calling the thirty-nine articles HUMAN ARTICLES OF FAITH, because they are HUMAN INTERPRETATIONS of the DIVINE WRITINGS, is here re-echoed; and the same absurdity, of making a man's BELIEF of the AUTHENTICITY of scripture, the test of his UNDERSTANDING, it is here again advanced in open defiance of common sense.

He tells us likewise, in common with his associates, that, in desiring to be publick teachers without subscribing to any interpretations of scripture, they desire only to be restored to the RIGHTS of PROTESTANTISM; though every tyro in the history of the reformation knows, that he can claim no such right as descendents of the reformers: for though they dissented from the Papists, because they believed that their doctrines were unscriptural, and because the Papists denied that any one could be saved who did not believe what the church enjoined; yet every one knows, that the reformers declared in what sense they themselves interpreted the words of scripture, and suffered no one to teach who did not hold the same interpretations.

And this was certainly very consistent with their thinking it the duty of every one to examine scripture for himself, to judge whether their interpretations were just, and with thinking that, if he did not deem them so, he had a right to dissent from them, and to unite in communion with any other sect of Christians.

Let not our readers, however, think so meanly of this writer as to suppose that he always walks in the beaten track: he sometimes deviates, and "snatches a grace beyond the reach of art." In one opinion at last we hope he is singular, when he tells us that to judge of the controversy "it is needless to peruse the whole;" and, when he undertakes to tell us what is worth reading and what is not, we find that every thing of the former sort is entirely confined to his own party. From this writer therefore we learn a new mode of judging in disputable cases, viz. by hearing only the arguments of one side. He advises us to read the summary view of the

laws relating to subscription with their just spirited remarks. He tells us, "that the *Confessional* will convince our understandings by its argument, and by its wit and eloquence gratify our taste." The most RESPECTABLE attacks (he says) were made upon it by *Rutherford*, *Ridley*, and *Rotherham*. *Rutherford* (he says) "was a learned and sincere man, but his ideas upon this subject were confused, and scarce intelligibly expressed. However, it seems these confused ideas and unintelligible expressions had their weight till the REFULGENT MIND of *Dr. Dawson* threw light upon the subject, and showed it was Popery." What the ingenious author of the *Confessional* will think of this hyperbolick encomium bestowed on D. D. we cannot tell; but surely he ought to have been considered as the great luminary. For none of the associates can claim any higher honour, than that of resembling the planets, which are dense and opaque bodies in themselves, and only fitted to reflect the light of the sun.

The pious, learned, and judicious *Ridley*, our author accuses of misrepresentations and cant.

Of the elegant and ingenious *Rotherham*, he says, that "he forfeited his reputation in the conflict, though he retreated from the field with a golden Prebend."

We are afraid that our author has picked up these characters from some of his partizans in either the *Monthly* or *Critical Review*, and has never given himself the trouble of reading the works themselves. For we think his ideas would (otherwise) have been less confused; he would have been less guilty of "misrepresentations and cant," and would not have forfeited his reputation.

Another novel opinion we find in this writer in justification of himself and his associates for not making a resignation of their preferments. For (he says) "the adversary of reformation would be glad to see such a PROOF OF OUR SINCERITY as would destroy our weight; but he is not entitled to so much consideration." How any "proof of their sincerity" would do this, nay how it could possibly have any other effect than to increase their "weight," I cannot conceive. But I can readily admit, that, if they will not do it out of consideration for their own consistency, they will not do it out of consideration for their opponents. However, whatever the petitioners' motives are for continuing in a church they despise, this is a circumstance for which they are not amenable to a critical tribunal; let that be only to God and their own consciences. They perhaps do not see the inconsistency with the same clearness as their opponents, and therefore they may not be as culpable as these would in the same circumstances. But though I shall not pretend to judge of their conduct as men, yet candour must condemn their injustice as writers. For these enemies to interpretations seldom state us objections in the words



words of their antagonists, but give us their own interpretation of them; and every one, who reads their writings, is not always in possession of the works of their opponents, as they are of the bible, when they examine the articles.

I would further recommend to them to content themselves with the appellation of *petitioners*, and not assume that of *reformers*. As *SENSE* has sided with their opponents, it is indeed natural enough for them to try what *SOUND* will effect. But if they take the name of *REFORMERS*, to which they have no claim, they will find that their opponents will give them the appellation of *levellers*, to which a majority of the nation think them justly entitled. \* A.

III. *Something New*, 2. vols. 5s. Dilly.

Of this work we have given an extract, (see p. 78) which must satisfy the publick, that the author is a man of wit and humour. When we assure our readers, that the rest is of a piece with that specimen, we think that we can add nothing to that recommendation. As far as our opinion will go, the character of the book is established.

IV. *Zoologia Etica; a Disquisition concerning the Mosaick distinction of Animals into clean and unclean, being an Attempt to explain to Christians the Wisdom, Morality, and Use of that Institution.* By William Jones, Rector of Pluckley, in Kent. 2s. Robinson.

Many authors have endeavoured to explain the utility of the Mosaick institutions with regard to clean and unclean beasts. Their best observations Mr. Jones has adopted. Hence his performance is in that respect valuable. But we suspect, that his figurative explanations of scripture, and his far-fetched comparisons will in the opinion of many throw a ridicule on the whole, and prevent it from proving a credit either to the author or to the gospel.

V. *Queries recommended to the Consideration of the Publick with regard to the Thirty-nine Articles.* 1s. Johnson.

These queries are acute and ingenious. They in fact contain the substance of the sceptical doubts of Clarke, Dodwell, and others, with respect to the Trinity and other Articles that are a little difficult of digestion. Whoever reads them without prejudice will find it perhaps not very reconcileable to conscience to subscribe the Thirty-nine articles.

VI. *A full Refutation of the Reasons advanced in Defence of the Petition for the Abolition of Subscription to the Thirty-nine Articles and Liturgy.* 6. Baldwin.

This pamphlet was first published in the London Packet, where it attracted the notice of the petitioners, and received an answer. Nor is it surprising, that the gentlemen were nettled. The piece discovers

much acuteness and ingenuity, and is equally pregnant with argument and satire.

VII. *Sanctas, Daughter of Æsculapius, to David Garrick, Esq; a Poem.* 2s. Kearsley.

As a complimentary address and a hasty performance, this piece has some title to our indulgence. We cannot, however, think that such shadowy beings as health, famine, or sickness, are calculated for moving the passions of men, who have discarded the Heathen Mythology. A few lines founded on that system, and occasionally introduced, may have no bad effect; but to make an ideal creation the ground-work of a whole poem is rather fatiguing to the mind, because it is too long kept on the rack in tracing the resemblance between imagination and reality. Hence the tediousness of the *Pilgrim's Progress*, and of other pieces written upon the same plan.

VIII. *Considerations on the projected Reformation of the Church of England.* 1s. Robinson.

This writer says, that nothing sensible or solid can be advanced in favour of the clergy's petition! Who, after this, needs wonder that he should heartily declare his assent and consent, in the most unlimited manner, to the thirty-nine articles? "For my own part, says he, I have read the proposals, and the thoughts, on the articles; I have also read the *Confessional*, the *Essay on Spirit*, the *Independent Whig*, and many other good books; notwithstanding which, I shall continue to subscribe without the least remorse or uneasiness, though I should not get fixence by it."

IX. *The Female Favourites.*

This performance, which seems to be a translation from the French, consists of four novels, founded partly on truth, and partly on fiction, and is by no means destitute of merit. The ladies particularly will here find themselves amused.

X. *The English Garden, a Poem.* By W. Mason, M. A. 2s. Horsfield.

This poem is in blank verse, of which Mr. Mason seems no ordinary master. His language is in general warm and animated, perhaps too much so for a didactic poem, that lays down rules for the art of gardening, where elegance and perspicuity are more necessary than sublimity. Some marks of study and affectation there are, but in no great number, and they may readily be forgiven to a bard, who every now and then breaks out into the true raptures of poetry, and the genuine strains of nature.

XI. *A Scripture Comment upon the Thirty-nine Articles of the Church of England.* By M. Madan. 1s. 6d. Rivington.

In this pamphlet Mr. Madan charges the petitioners for relief in matter of subscription with being Arians, Socinians, Deists, and Infidels, and endeavours to prove, by texts of scripture, that the thirty-nine articles are all-gospel.

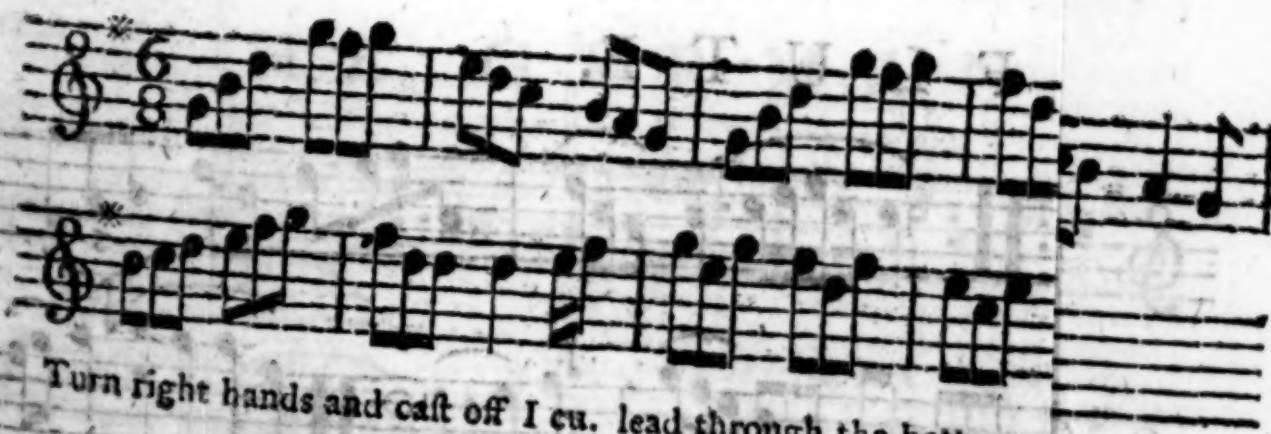
\* The two first articles we have inserted in compliment to our excellent correspondent, who writes rather like a party than a judge.



# THE FLO



Now droops the willow o'er the stream;  
Pale stalks his ghostly form, yonder grove;  
Distance paints him in my dream;  
I wake, I pine, with hopeless love.



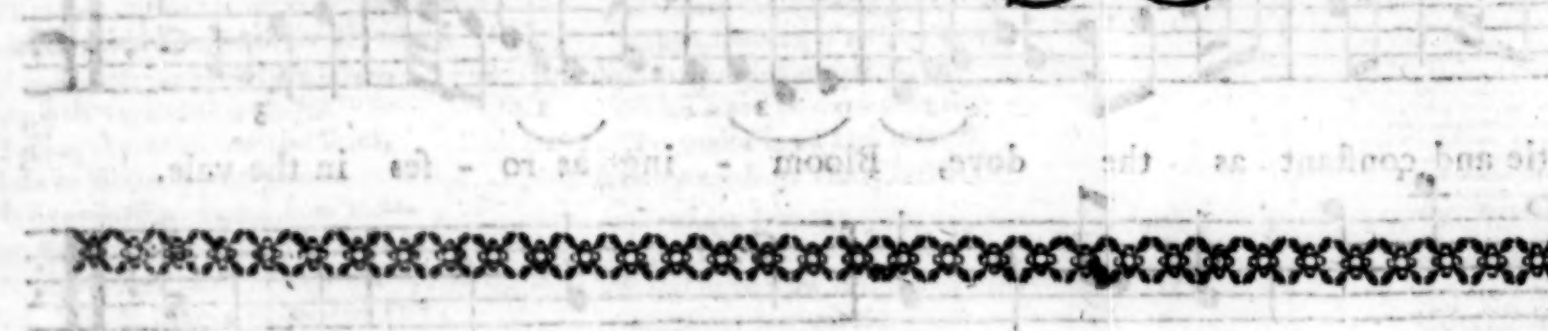
Turn right hands and cast off I cu. lead through the bottom a

An



# THE FLOWERS O

FOR THE



PADDY



Turn right hands and cast off I cu. lead through the bottom and cast up ÷ turn left han





OF THE FOREST.

E GUITAR.

tr.   



Y WACK.

left hands, lead through the top and cast off  $\frac{3}{4}$  hands, 6 round  $\frac{3}{4}$  right and left at top  $\frac{3}{4}$





# THE FLOWERS OF T



Adieu ye streams that smoothly glide, In ma - zy wind - ings th  
 ever mourn my faithful swain; I'll in some lonely cave reside,  
 was my love, Soft as the sighing sum - mer's gale, Gentle and constan

Alas! on Tweed my love did stray,  
 For me he search'd the Banks around;  
 But, ah! the sad and fatal day!  
 My love, the pride of swains, was drown'd.



## FOR THE GERM





## THE FOREST.

1772.

through the plain, I'll in some lonely cave reside, And  
 And e - ver mourn my faithful swain. Flower of the forest  
 constant as the dove, Bloom - ing as ro - ses in the vale.

Now droops the willow o'er the stream;  
 Pale stalks his ghost thro' yonder grove;  
 Dirfancy paints him in my dream;  
 I wake, I pine, with hopeless love,

## MAN FLUTE.

GRIM W

And be  
 The ships ar  
 And nature  
 The fire no  
 But flocks bou  
 The birds fre  
 And beasts re  
 Phœbus, retur  
 To cheer the  
 Now, whilst t  
 O'er earth dis  
 Bright Venus t  
 With nymphs  
 Their joyful ga  
 Adorn the vern  
 Whilst the gay,  
 And modest Gr  
 And jovial Fau  
 With steps alter  
 Where, in the c  
 The roaring flam  
 Vulcan the toil  
 With echoing  
 And Cyclops in  
 New thunder ha  
 With myrtle deck  
 We'll crown our  
 To mirth's encha  
 And drown our ca  
 Then shall a grate  
 In curling fumes  
 Offer'd to all the  
 In their ambrosial  
 Short bounds of lif  
 'Tis mirth alone n  
 Then, Sextius, liv  
 For soon, my frien  
 Perhaps will strike  
 And snatch thee to  
 Where once arriv'd  
 Shall crown thy joy  
 No more shalt thou  
 With blissful love,

A Translation of  
 in our la

The COUNTRYMAN

A F  
 Countryman, d  
 Gave two sons  
 The old man died.—  
 The way to wealth a  
 He ran at court his ga  
 And foremost shone in  
 The youngest, more  
 Plough'd, like his fire

\* A divine, who som  
 quence of his remark, ad  
 church; and advised t  
 price. For this counse  
 the title of Dr. Garlick  
 Feb. 1772



## THE FL

Adieu ye streams that smoothly glide, In side, And  
 ever mourn my faithful swain; I'll er of the forest  
 was my love, Soft as the sighing se vale.

Alas! on Tweed my love did stray,  
 For me he search'd the Banks around  
 But, ah! the sad and fatal day!  
 My love, the pride of swains, was d

## FOR T

*On the Return of Spring.*

**G**RIM Winter's scene is now withdrawn,  
 And beauteous Spring begins to dawn.  
 The ships are launch'd into the main;  
 And nature decks her form again.  
 The fire no more delights the swain,  
 But flocks bound o'er th' enamell'd plain.  
 The birds frequent the verdant groves;  
 And beasts renew their genial loves.  
 Phœbus, return'd, his influence yields,  
 To cheer the glebe, or paint the fields.  
 Now, whilst the silver lamp of night  
 O'er earth displays her sacred light,  
 Bright Venus thro' the blooming meads  
 With nymphs her mystic dances leads;  
 Their joyful gambols o'er the green  
 Adorn the vernal, lively scene;  
 Whilst the gay, sportive God of love,  
 And modest Graces, round her move;  
 And jovial Faunes and Satyrs bound  
 With steps alternate o'er the ground.—  
 Where, in the caverns deep below,  
 The roaring flames of Ætna glow,  
 Vulcan the toilsome forge inspires,  
 With echoing blows and hissing fires;  
 And Cyclops in that dread abode  
 New thunder hasten for their God.—  
 With myrtle deck'd, 'midst fragrant bow'rs  
 We'll crown our heads with rising flow'rs;  
 To mirth's enchantments we'll resign,  
 And drown our cares in rosy wine.  
 Then shall a grateful sacrifice  
 In curling fumes ascend the skies,  
 Offer'd to all the sylvan pow'rs  
 In their ambrosial sacred bow'rs.—  
 Short bounds of life are set to man;  
 'Tis mirth alone must stretch our span.  
 Then, Sextius, live e're 'tis too late;  
 For soon, my friend, impartial fate  
 Perhaps will strike the mortal blow,  
 And snatch thee to the realms below;  
 Where once arriv'd no sprightly bowl  
 Shall crown thy joy-exalted soul;  
 No more shalt thou the fair admire  
 With blissful love, or soft desire.

*A Translation of the French Fable inserted  
 in our last Magazine.*

*The COUNTRYMAN and his TWO SONS.**A FABLE.*

**A** Countryman, distressed and poor,  
 Gave two sons life, and nothing more.  
 The old man died.—The eldest son  
 The way to wealth and grandeur won;  
 He ran at court his gay career,  
 And foremost shone in fortune's sphere:  
 The youngest, more content with toil,  
 Plough'd, like his sire, and till'd the soil.—

*\* A divine, who some years ago had seen the poor in France eat a great deal of garlick, in consequence of his remark, advised the cultivation of it in a sermon delivered at Bristol, or a neighbouring church; and advised the use of it to the poor in times when wheat was dear, and corn at a high price. For this counsel he was driven out of the city by the populace, and ever after enjoyed the title of Dr. Garlick.*

Feb. 1772.

Why bury thee within thy hut?  
 The eldest once the question put,  
 Why fly the court? Could'st thou but please  
 At court, thy fortune's made with ease;  
 Nor with the plow, the spade and fork  
 Would'st thou be thus condemn'd to work.  
 Why? (answers the astonish'd swain)  
 Why should I leave my native plain,  
 Why my lov'd country should I leave,  
 Before a monarch's frowns to grieve?  
 In vain the splendid chain he gilds;  
 Sweet freedom more adorns the fields.  
 Believe me;—Man, by nature brave,  
 Was never born to be a slave. J—T.

*The CHURCH's LAMENTATION,  
 Upon an Attempt intended to be made to reduce  
 her to a Level, in point of Law, with the  
 King, Lords, Commons, and every other  
 Subject of the Realm.*

*By Dr. \* GARLICK.*

*Addressed to the HOUSE of COMMONS.*

**A** Learned divine,  
 At the commons great shrine,  
 Thus offer'd the Church's complaint;  
 True primitive grace  
 Spread a calm o'er his face,  
 And his looks spoke the heart of a saint,  
 O sons, wise and great,  
 Sent to watch o'er the state,  
 Who never leave griefs in the lurch,  
 Who have powers express,  
 To make laws and redress,  
 In pity consider the Church.  
 Consider her age,  
 And the truths from her page,  
 Which have flow'd since the great sin of Eve,  
 Consider her cares,  
 For the poor, and her pray'rs,  
 And leave her not hopeless to grieve.  
 O think heretofore,  
 She had plenty in store,  
 To cloath and solace the poor stranger;  
 Poor widows she fed,  
 Poor guests found a bed,  
 And their asses eat hay at her manger.  
 'Twas then she made laws  
 To support her own cause,  
 And save her from laymens foul play;  
 Her great plea of time  
 Was ne'er felt as a crime,  
 But stood like a rock till to day.  
 But now that sweet scene,  
 So blest'd, so serene,  
 Like a vision delusive is past!  
 Farewell gentle peace,  
 Law, glory, increase,  
 The Church's bright day's overcast!



No coffer well lin'd,  
 (That content to her mind)  
 Exhibits the means to relieve:  
 No stranger, no poor,  
 Ever enter her door,  
 For, alas! she has nothing to give.  
 Her tythes are neglected,  
 Her sons are dejected,  
 But suffer with meekness of spirit;  
 Forgive their abusers,  
 Do good to accusers,  
 For that is the true line of merit.  
 No more mild and sleek,  
 Joy dimples their cheek,  
 And calms the warm zeal of their soul;  
 But meager and pale  
 They start, stamp, and rail,  
 At the thoughts of an human controul.  
 Provisions are dear,  
 And the modes of the year  
 Demand a conformity there;  
 Their wives must go clean,  
 And their daughters be seen,  
 Or the Church may perhaps want an heir.  
 Yet in this sorry state,  
 So uncourteous is fate,  
 They're doom'd to a still lower fall;  
 For a Papist or Jew,  
 (If relation says true)  
 Is forming a plot to take all.  
 A plot which intends,  
 For unjust wicked ends,  
 To level the Church with the law;  
 To bring sacred things  
 To the level of kings,  
 And her curtain of night to undraw,  
 To you, in this case,  
 To true guardians of grace,  
 She humbly addresses her suit;  
 'Tis you must befriend her,  
 The Church's defender,  
 When heretics grasp at her fruit.

*Extract from Mason's English Garden.*

**Y**ET some there are who deem this precept  
 vain,  
 And fell each tree that intercepts the scene.  
 O great Pouffin! O nature's darling Claude!  
 What if some rash and sacrilegious hand  
 Tore from your canvass those umbrageous pines  
 That frown in front, and give each azure hill  
 The charm of contrast! Nature suffers here  
 Like outrage, and bewails a beauty lost  
 Which Time with tardy hand shall late re-  
 store.  
 Yet here the spoiler rests not; see him rise  
 Warm from his devastation, to improve,  
 For so he calls it, yonder champion wide.  
 There on each bolder brow in shapes acute  
 His fence he scatters; there the Scottish fir  
 In murky file lifts his inglorious head,  
 And blots the fair horizon. So should art  
 Improve thy pencil's savage dignity

Salvator! if where, far as eye can pierce,  
 Rock pil'd on rock, thy Alpine heights re-  
 tire,  
 She flung her random foliage, and disturb'd  
 The deep repose of the majestic scene.  
 This deed were impious. Ah, forgive the  
 thought,  
 Thou more than painter, more than poet! he  
 Alone thy equal, who was "Fancy's child."  
 Does then the song forbid the planter's  
 hand  
 To clothe the distant hills, and veil with  
 woods  
 Their barren summits? No, but it forbids  
 All poverty of clothing. Rich the robe,  
 And amply let it flow, that nature wears  
 On her thron'd eminence: where'er she takes  
 Her horizontal march, pursue her step  
 With sweeping train of forest; hill to hill  
 Unite with prodigality of shade.  
 There plant thy elm, thy chestnut; nourish  
 there  
 Those sapling oaks, which, at Britannia's call  
 May heave their trunks mature into the main,  
 And float the bulwarks of her liberty:  
 But if the fir, give it its station meet,  
 Place it an outguard to th' assailing north,  
 To shield the infant scions, till possess'd  
 Of native strength, they learn alike to scorn  
 The blast and their protectors. Foster'd thus,  
 The cradled hero gains from female care  
 His future vigor; but, that vigor felt,  
 He springs indignant from his nurse's arms,  
 He nods the plumed crest, he shakes the spear,  
 And is that awful thing which Heav'n ordain'd  
 The scourge of tyrants, and his country's  
 pride.  
 Where then, alas, where shall the Dryad  
 fly  
 That haunt yon antient vista? Pity, sure,  
 Will spare the long cathedral isle of shade  
 In which they sojourn; taste were sacrilege,  
 If, lifting there the axe, it dar'd invade  
 Those spreading oaks that in fraternal files  
 Have pair'd for centuries, and heard the strains  
 Of Sidney's, nay, perchance, of Surry's reed.  
 Heav'n's! must they fall? They must, their  
 doom his past.  
 None shall escape; unless mechanic skill,  
 To save her offspring, rouse at our command;  
 And, where we bid her move, with engine  
 huge,  
 Each ponderous trunk the ponderous trunk  
 there move.  
 A work of difficulty and danger try'd,  
 Nor oft successful found. But if it fails,  
 Thine axe must do its office. Cruel task,  
 Yet needful. Trust me, tho' I bid thee  
 strike,  
 Reluctantly I bid thee; for my soul  
 Holds dear an antient oak, nothing  
 dear,  
 It is an antient friend. Stay then thine hand  
 And try by saplings tall, discreetly plac'd  
 Before, between, behind, in scatter'd groups



To break th' obdurate line. So may'st thou,  
 save  
 A chosen few; and yet, alas, but few  
 Of these, the old protectors of the plain.  
 Yet shall these few give to thy opening lawn  
 That shadowy pomp, which only they can  
 give;

For parted now, in patriarchal pride,  
 Each tree becomes the father of a tribe;  
 And, o'er the stripling foliage, rising round,  
 Towers with parental dignity supreme.

And yet, my Albion! in that fair domain  
 Which Ocean made thy dowry, when his love  
 Tempestuous tore thee from reluctant Gaul,  
 And bad thee be his queen, there still remains  
 Full many a lovely unfrequented wild,  
 Where change like this is needless; where  
 no lines

Of hedge-row, avenue, or of platform square  
 Demand destruction. In thy fair domain,  
 Yes, my lov'd Albion! many a glade is  
 found [art

The haunt of wood-gods only: where if  
 E'er dar'd to tread, 'twas with unsandal'd  
 foot,

Printless, as if the place were holy ground.  
 And there are scenes, where, tho' the whi-  
 lom trod,

Led by the worst of guides, fell tyranny,  
 And ruthless superstition, we now trace

Her footsteps with delight; and pleas'd  
 revere

What once we should have hated. But to Time,  
 Not her, the praise is due: his gradual touch  
 Has moulder'd into beauty many a tower,  
 Which, when it frown'd with all its battle-  
 ments,

Was only terrible: and many a fane  
 Monastic, which, when deck'd with all its  
 spires, [pride,

Serv'd but to feed some pamper'd abbot's  
 And awe th' unletter'd vulgar. Generous  
 youth,

Whoe'er thou art, that listen'st to my lay,  
 And feel'st thy soul assent to what I sing,  
 Happy art thou if thou can'st call thine own  
 Such scenes as these, where Nature and where  
 Time

Have work'd congenial; where a scatter'd host  
 Of antique oaks darken thy sidelong hills;  
 While, rushing thro' their branches, rifted  
 cliffs

Dart their white heads, and glitter thro' the  
 gloom.

More happy still, if one superior rock  
 Bear on its brow the shiver'd fragment huge  
 Of some old Norman fortress; happier far,  
 Ah, then most happy, if thy vale below  
 Wash, with the crystal coolness of its rills,  
 Some mouldring abbey's ivy-vested wall.

## THE MONTHLY CHRONOLOGER.



THE following is an exact copy  
 of the requisition of the livery  
 of London, presented to the  
 right honourable the Lord-  
 Mayor for a common hall.

To the right hon. WILLIAM  
 NASH, Esq;

Lord-Mayor of the city of London.

"We, the underwritten liverymen, on  
 behalf of ourselves and brethren the livery of  
 London, do most earnestly request your lord-  
 ship will summon a common-hall on any con-  
 venient day, previous to the 15th instant,  
 for the purposes of giving public instructions  
 to our representatives in parliament, relating  
 to the very important motion intended to be  
 made by Mr. Alderman Sawbridge, in the  
 house of commons, for shortening the dura-  
 tion of parliaments."

Signed by one hundred and forty-three  
 liverymen.

When the above was presented to his  
 lordship, the gentleman received for answer,  
 he would consider of it; and on Wednesday,  
 the 12th of February, the following answer  
 was sent to Mr. Charles Sommers, of Wal-  
 brook.

"The Lord-Mayor desires the favour of  
 Mr. Sommers to present his compliments to  
 the gentlemen, who yesterday made an ap-  
 plication to him in writing, requesting him  
 to summon a common hall on any convenient  
 day, previous to the 15th instant, for the  
 purpose of giving instructions to the city re-  
 presentatives in parliament relative to the  
 very important motion intended to be made  
 by Mr. Alderman Sawbridge in the house of  
 commons for shortening the duration of par-  
 liaments, and the Lord-Mayor desires the  
 gentlemen may be acquainted, that he is  
 very desirous of embracing every opportunity  
 of testifying the most respectful attention to  
 the wishes of his fellow-citizens; but that as  
 the right of the mayor to summon extraordi-  
 nary common halls has been brought into  
 question, and is now in litigation in a court of  
 justice, he thinks it proper to suspend the ex-  
 ercise of that right till the question has re-  
 ceived a legal determination; and the ra-  
 ther, as all motions of consequence, relative  
 to matters arising within the city, or in  
 which the corporation are supposed to be in-  
 terested, may be submitted to the considera-  
 tion of the court of common council, which  
 he will be ready to call together on all neces-  
 sary occasions.

Mansion house Feb. 12, 1772.

The right honourable the Lord-Mayor  
 having absolutely refused the application of  
 the livery for a common-hall; in conse-  
 quence



quence thereof twenty-three of the common-council deputed by 133 liverymen who met at the Half-moon tavern, resolved that the right of the livery to instruct was not in litigation on Saturday morning last, waited upon his lordship with this requisition: *To the right honourable the LORD-MAYOR.*

" My Lord,

We the under-written members of the court of common-council, at the earnest request of a numerous meeting of the livery last night at the Half-Moon tavern, Cheapside, desire your lordship to call a court of common-council on Tuesday next, the 18th instant, to take into consideration their application to your lordship for a common-hall to instruct their representatives in parliament to support a motion, intended to be made by Mr. Alderman Sawbridge, for shortening the duration of parliaments,

" N. B. It is requested this business be inserted in the summons."

To which, at a quarter past eleven o'clock at night, his lordship returned the following answer:

" The Lord-Mayor presents his compliments to Mr. Bishop and the gentlemen who waited on him this morning, and acquaints them, that he will call a court of common-council on some convenient day in the next week: but that as the application to him for a common-hall, to which he has already given a definitive answer, does not appear to him to be a proper subject for discussion in the court of common-council, he cannot permit that business to be inserted in the summons."

Mansion-house, Sat. evening, Feb. 15, 1772.

In consequence of this at a court of common-council held at Guildhall, a motion was made that the Lord-Mayor be requested to call a common-hall, for the purpose of instructing this city's representatives to support the intended motion of Mr. Alderman Sawbridge in the house of commons, respecting triennial parliaments,

This motion was made by Mr. Reynolds, clerk of the arraigns, and was seconded by Mr. Raincock, who afterwards whined most piteously, declaring that he had been cruelly treated in the public papers of that day.

The motion for triennial parliaments was then objected to, as annual were thought more eligible.

Mr. Hertford moved for the previous question, because he thought instructions ought to be given by the livery at large, who are the city members constituents.

This motion was seconded by Mr. Bellas, for the same reason.

Mr. Deputy Ellis then said he was sorry the previous question was about to be put, *because the Lord-Mayor had given a definitive answer.* — A curious reason truly!

Mr. Sawbridge said, that he never intended to make a motion in favour of triennial parliaments in particular, but that the

duration of parliaments might be shortened; he asserted, that those who composed the court of common-council were not the members' constituents; but the livery were, and therefore thought the previous question necessary.

Mr. Deputy Wilson said, he was surprised to hear a previous question proposed, as it tended to make that court of little consequence; that the members of it were already reduced to mere cyphers; that he should ever object to the discussion of any question in a common hall; and that it was impossible business could be properly transacted in such common-halls as those we had lately seen; he said he also disapproved of them, because the Lord-Mayor could not exercise authority there without prostituting the dignity of the chair.

Mr. Sheriff Wilkes observed, the merit of the question lay in a very small compass; that it was clear the livery were the only constituents; and that it was not necessary to be a liveryman to sit in common council; consequently the question should originate in the livery.

Mr. Deputy Wilson arose a second time, and said, that if a precept was issued by the mayor, requiring his attendance in common-hall, he would certainly disobey it.

Mr. Alderman Oliver declared that the livery alone on this occasion had a right to instruct; that he regarded them as his masters, whom it was his duty to obey; which he should ever do, though their opinion sometimes might not coincide with his own.

Mr. Alderman Roffeter declared that the court had an equal right with the livery to instruct, because the livery were the representatives of the freemen, by whom the members of the common-council were chosen; and in confirmation of his opinion, quoted a resolution in the mayoralty of Sir William Blackiston.

Mr. Alderman Trecothick moved, that precedents might be searched for.

The previous question was then put, and carried.

The following motion was then made, and carried by a great majority, only three aldermen, viz. Alsop, Roffeter, and Bird, and twenty of the common-council, voting against it:

" That the right hon. the Lord Mayor be desired to issue his precepts for calling a common-hall, on any convenient day in the course of the next week, for the purpose of the liverymen of this city giving instructions to their representatives in parliament, to support the very important motion intended there to be made by Mr. alderman Sawbridge, for shortening the duration of parliaments".

It was then moved, and carried *nemine contradicente*, " that such members of this court,



as are members of parliament, be requested to support every motion tending to shorten the duration of parliaments."

The Lord Mayor then arose, and declared, that he neither could, nor would, comply with their requisition. He referred them for the reasons of his refusal to the answer he had formerly given them.

Mr. Bellas then moved, that the question, "whether the common-council have not a right to insist that the Lord Mayor shall call a common-hall on their requisition," be referred to the consideration of the committee, who are appointed to manage the prosecutions against the three refractory companies, and it was recommended that they should search for precedents, and make their report as soon as possible. It was also ordered, if the Lord Mayor should not be satisfied with the report of the committee, that the court should immediately issue their own precepts, which they are certainly authorised to do by an act of common-council passed in 1748.

February the 9th, at six in the morning, died Augusta Princess Dowager of Wales,

*From the LONDON GAZETTE.*

Feb. 16. Last night the body of her late Royal Highness the Princess Dowager of Wales was interred in the royal vault of King Henry the seventh's chapel at West-

A Gentleman Usher, } The Coronet, upon a black velvet cushion, }  
Supporters of the Pall, } borne by Clarenceux Ring of Arms. }

minster, the body having been privately conveyed to the prince's chamber the night before.

About half an hour after nine o'clock, the procession began to move, passing through the Old Palace Yard to the South-east door of the abbey, upon a floor railed in, covered with black cloth, and under an awning, and lined on each side with a party of the foot-guards, in the following order.

Knight Marshal's men.  
Servants in livery to her Royal Highness.  
Gentlemen, servants to her Royal Highness.  
Pages of the Presence.  
Pages of the Back Stairs.  
Gentlemen Ushers Quarter Waiters.  
Pages of Honour.  
Gentlemen Ushers Daily Waiters.  
Physicians, and Chaplains.  
Clerk of the Closet, and Equerries.  
Clerks of the Household.  
Master of the Household.  
Secretary.  
Pursuivant at Arms, Heralds at Arms.  
Comptroller of her R. H. Household.  
Treasurer of her Royal Highness's Household.  
Windsor Herald.  
Commissioner of the Horse to her R. H.  
Chamberlain to her Royal Highness.  
Norroy King of Arms.  
The Lord Chamberlain of his Majesty's Household.

A Gentleman Usher.  
Supporters of the Pall,

Countess of Egremont.

Countess of Harrington.

Countess of Macclesfield.

The BODY, covered with a holland sheet, and black velvet pall, adorned with eight escutcheons of her Royal Highness's arms, under a canopy of black velvet, borne by eight of her Royal Highness's Gentlemen.

Countess of Powis.

Countess of Waldegrave.

Countess of Aylesford.

A Gentleman Usher. } Garter Principal King of Arms with his rod. } A Gentleman Usher,  
Supporter to the chief mourner, }  
Duchess of Queensberry. } Chief MOURNER, }  
Duchess of Grafton. }  
Her train borne by Lady Gideon. }  
Assistants to the Chief Mourner.

Countess of Pembroke.  
Countess of Denbigh.  
Countess of Litchfield.  
Countess of Holderness.  
Countess of Ferrers.  
Countess of Dartmouth.

Marchioness Grey,  
Countess of Southampton.  
Countess of Essex.  
Countess of Abingdon.  
Countess of Coventry.  
Countess of Strafford.

First Gentleman Usher of the Privy-chamber to her Royal Highness.  
Ladies of the Bed-chamber to her Royal Highness.  
Second Gentleman Usher of the Privy-chamber to her Royal Highness.  
The Maids of Honour to her Royal Highness.  
Bed-chamber Women to her Royal Highness.  
Yeomen of the Guard.

N. B. Peers



N. B. Peers, Peereffes, Peers' sons and daughters, and Privy-counsellors, were called over according to their respective ranks and degrees; and several attended.

The Knights of the Garter, Thistle, and Bath, who attended, wore the collars of their respective Orders.

At the entrance of Westminster abbey, within the church, the dean and prebendaries, attended by the choir, received the body, falling into the procession just before Norroy King of Arms; and so proceeded into King Henry the seventh's chapel, where the body was deposited on tressels, the head towards the altar, the coronet and cushion being laid upon the coffin, and the canopy held over it, while the service was read by the dean of Westminster; the chief mourner and her two supporters sitting on chairs at the head of the corpse; the countesses' assistants, and supporters of the pall, sitting on stools on either side.

The part of the service before the interment being read, the corpse was deposited in the vault; and, the dean having finished the burial service, Garter proclaimed her Royal Highness's stile as follows.

"Thus it hath pleased Almighty God to take out of this transitory life, unto his divine mercy, the late most illustrious Princess Augusta, Princess Dowager of Wales, and mother to his most excellent Majesty George the Third, by the grace of God, King of Great-Britain, France, and Ireland, Defender of the Faith; whom God bless and preserve with long life, health, and honour, and all worldly happiness!"

The minute guns of the Tower were fired as usual.

#### MARRIAGES.

Feb. 3. JOHN Reynolds, Esq; of New Burlington-street, at St. George's church, Hanover-square, to Miss Fanny Dodwell, of Woodstock-street—Mr. William Young, of the New Pantheon Coffee-house, Oxford-street, to Miss Dorling, of Norwich—4. At St. Clement-Danes, Mr. Jarvis, aged twenty-five, to the Widow Crofts, aged eighty-five, both of Hemlock-court, Temple-bar. This is her sixth husband.—5. At Camberwell, Brads Crosby, Esq; one of the Aldermen of this city, and member for Honiton, in Devonshire, to Mrs. Tattersall, of Chelsfield, in Kent—At Quendon, in Essex, by the Hon. Dr. Boscawen, the Rev. Mr. Robert Howard, to Miss Trott, both of the same place—At Lambeth, William Pullen, Esq; of Kingston, to Miss Mary Savage, of Lambeth—10. Mr. Readshaw, surgeon, at Richmond, to Miss Amelia Golding, daughter of Mr. Golding, merchant, in Goodman's fields—At the church of St. Peter le Poor, in Broad-street, John Oliver Williams, Esq; of Carnanton, in Cornwall, to Miss Townsend, of Austin-

Friars, daughter of the late Chauncy Townsend, Esq;

#### DEATHS.

Feb. 3. **A**T Castle Broomwich, in Warwickshire, Samuel Bridgman, Esq;—At Kensington Gore, Warren, Esq; wine-merchant, in Cecil-street—John Tristram, Esq; late of the East-India-House—In Tooley-street in the Borough the Rev. Mr. John Hatch, a dissenting preacher—Aaron Sharp, Esq; a merchant in Walbrook—In Great Russell-street, Bloomsbury, John Vanderhagen, Esq; formerly a Dutch merchant—Mr. Brackstone, of York-street, Covent-Garden—Watling-street, Mr. Roberts, Haberdasher—At his apartment in Gray's-Inn, Lancelot Andrews, Esq; father of the lady of the present Lord Bishop of Ely—At Exeter, in the 85th year of his age, the Rev. Dr. Baker, Archdeacon of Totnes.

#### B-NKR-PTS.

JOHN Sherton, of Goswell-street, innholder.  
Richard Skipton, of St. John Wapping, grocer.  
Robert James, of Abberley, Worcestershire, dealer and chapman.  
James Richardson, late of Lambeth, in the county of Surry, dealer in coals.  
Thomas Smith, now or late of the borough of Southwark, in the county of Surry, cordwainer.  
Thomas Haynes and George Haynes, of the parish of Croydon, in the county of Surry, gardeners, seedsmen, and copartners.  
William Tomlin, late of Stallin Bush in the parish of Aylgarth, in the county of York, dealer.  
Ann Fitzgerald, of the parish of St. Giles in the Fields, in the county of Middlesex, linen-draper.  
Aaron Peavor, of Horse Ferry Road, Westminster, sawyer.  
Charles Parry, late of the city of Hereford, maltster.  
Samuel Jones, of West Smithfield, London, mercer.  
Thomas Hopkins, of the parish of Wednesbury, in the county of Stafford, gun-maker.  
John Young, of Dock head in the county of Surry, tallow-chandler.  
Alexander Kilgour, of the parish of St. George, Hanover-square, in the county of Middlesex, grocer.  
John Purves, of St. Margaret's hill, in the Borough of Southwark, in the county of Surry, dealer.  
John Marshall, late of David street, near Grovesenor-square, in the county of Middlesex, brewer.  
Richard Johnson, of the parish of St. Mary Magdalen, Bermondsey, in the county of Surry, glue-maker.  
George Hall, of St. Andrew, Holborn, tobacconist.  
Patrick Smith, of St. Pancras, and Ralph Smith, of St. James's, Clerkenwell, cow-keepers.  
Robert Smith, of Northampton, bookseller.  
Richard Clegg, of Manchester, check-manufacturer.  
William Young, of Plymouth, mercer.  
Anthony Morland, of Islington, carpenter.  
Benjamin Porter, of Pater-noster-Row, leather-parer.  
Thomas Lucas, of Drury-lane, coach-maker.  
Stephen Fargues, of the Old Artillery Ground, weaver.  
Thomas Harrison, of Walton, in Lancashire, merchant.  
Herbert Higgins and James Leishman, of Trinity Minorities, drum-makers.  
John Bean, of Wandsworth, Surry, callico printer.  
Joseph Parr, of London, broker.

#### FOREIGN AFFAIRS. RUSSIA.

**P**PETERSBURGH, Dec. 27. Nothing can be more favourable than all the accounts relative



relative to the state of health at Moscow, and to the progress made in suppressing the distemper every where else.

It is also said, that a physician has discovered a powder, serving as a preservative against the plague; and that he has made trial of it on 25 criminals, who were not only laid on the beds of as many who had died of that distemper, but had been obliged to wear the linen and other cloaths of the deceased, without receiving any hurt.

Petersburgh, Dec. 27. The Empress has bought a quantity of diamonds, valued at 300,000 rubles, to recompense the officers who have rendered the most important service to the state during the present war. This proves, that the imperial treasure is not on the decline; and the manner this money is employed is noble, and worthy the magnificence of the august sovereign who ordered it.

#### FRANCE.

Paris, Jan. 31. Two ladies of quality, Mademoiselle de Guignes and Mademoiselle d'Aiguillon, quarrelled a few days ago about precedence, and carried their disputes to such a height, that they went into the garden and fought with knives, when one of them was wounded in the arm, and the other in the neck.

They write from Besancon, that the president Oliver, one of the exiles of the parliament, having let drop some unguarded expressions at the archbishop's country-house, was taken up, and carried to a fortress to be confined.

A woman died lately in the district of Lyons at the age of 102 years. Her husband died two years ago, aged 98. They had lived together 78 years, and had 24 children.

#### POLAND.

*Extract of a Letter from Mittau, Jan. 19.*

"I have this instant received, by a courier passing to Petersburgh, the agreeable news from Dantzick, that the resident minister from the king of Poland, chamberlain Uersichewsky, has received information from his court, that the Russian ambassador had declared to the king his master by the order of his court, that a general amnesty with the Porte is just agreed on; so that the peace is not so far distant, as we had imagined.

"The said letter from Dantzick is dated the 13th inst."

Warsaw, Jan. 21. The wife of the miller at whose house the king passed the night of the third of November last, was lately brought-to-bed of a son. His majesty, in order to reward these good people for the protection they afforded him in the critical situation he was then in, stood godfather to the child. The ceremony was performed by the bishop of Cujavia, in the palace of the countess Oginski, and the king made a present of 100 ducats to the boy, and promised to provide for him as long as he lives.

#### DENMARK.

January 28. This day it is published in

the Gazette, that Struensee, &c. &c. were arrested, and sent into the citadel, and that her majesty was pleased to take a tour to the castle at Elfsineur. So much being made public, I may, without any danger of giving offence, say something of the manner of making the arrest. On the 17th of January, at 5 o'clock in the morning, his majesty was pleased to sign an order for arresting all those already mentioned. As Struensee always slept with a pistol under his pillow, and candles burning in his room, it was looked upon as a dangerous enterprise to arrest him; and therefore the approaches to him were made with as much circumspection as if a castle was to be stormed. There was a regiment under arms that guarded all the different gates and doors of the palace, and were posted so as to prevent any communication between the different apartments and the great corridors or galleries. If any servant went out of any apartment, he was allowed to go down stairs, and put into a certain room guarded, but not to go up again, nor to return from the galleries into any room he had left. Colonel Koller, who commanded the regiment (a very gallant officer) went into Struensee's apartment, followed by some officers, and got to his bed-side before he was perceived. At length he started up, and asked who was there, and what his business was? Koller answered, he came to arrest him. Struensee asked where his order was. Koller presented the point of his sword to his breast, and said that was sufficient, desiring him to rise and dress himself without delay, that he might get to the citadel before it was day-light, else that he would run the risque of being torn to pieces by the populace on the way thither. At the same time another officer went to count Brandt's apartment, the door of which being fastened on the inside, they broke open. This man being an upstart, was remarkably proud since he came into favour, and was universally detested.

When the officers came into the room, he asked in an imperious tone, if they knew that he was Count Brandt? This caused a laugh, notwithstanding the solemnity of the business in hand. Another officer had the charge of arresting Struensee's brother, the financier; and all the three were brought into an appointed room, from whence they were conveyed to the citadel. All this was done without any confusion, and in a very short space of time, without any bloodshed: at the same time the other persons now in prison, and who were out of the palace, were arrested. When they were all sent off, count Ransau and some others went into the apartment of a certain lady, whom they arrested. She was somewhat violent, it is said on the occasion; but submitted at length. She is allowed to take an airing in a coach as often as she chuses, but with a strong guard.

Brandt, who is said to be an atheist, as well as Struensee, is cheerful under his chain,



chain, and very proud. He reminds the officers that guard him of his being a count. He played almost incessantly on the flute since his confinement untill two or three days ago it was taken from him.

A commission of inquisition of eight persons has been examining their papers for sometime past. Mr. Sturtz was arrested a few days ago the eve of the day appointed for his marriage, and is kept in the guardhouse, and orders are sent to Holstern and Sleswick to arrest some there. An order is published in the gazette this day, and put up at every corner of a street, that all those who have any money or effects, or any papers of what nature soever belonging to the persons now under arrest, shall deliver them to the commissioners within eight days at their peril. In consequence some merchants are sending in all the letters received from the Struensee, and the copies of their answers. There is a prodigious quantity of plate, gold and jewels missing in the palace, which was conveyed away, it is said, by the two Struensees, God knows where.

What a reverse of fortune does Struensee now suffer! On Thursday the 16th he had a numerous levee of persons of distinction. He came into the anti-chamber, and staid amongst them five minutes, when they formed a circle about him, watching his looks, and ready to prostrate themselves before him; and on Friday the 17th he was in a dark prison, and on Saturday in irons, expecting an ignominious death. On Thursday those he deigned to speak to at his levee (which were but few) looked important upon it, and were heard to boast of the honour, whilst those he overlooked went away filled with envy at the others: There were blue and white ribbands amongst them; all were proud to be thought to have some share of his countenance. On Friday some that were known to have been favoured by him denied it, saying they had not known him a long time. There are many hawkers crying about the history of his downfall, and selling caricature prints of him. He had got a most brilliant equipage against the birth-day, which it is said will be burned, and all his fine horses hanged, as things contaminated, because they were his. Such is the vicissitude of human affairs! It is this day said that Sturtz is out of his senses in prison.

Copenhagen, Feb. 11. As to publick affairs, take the following. The queen's party grows into consideration at court, and a third interest is rising, for moderate measures, which seems to lean also to the queen. You have heard, that the queen's fidelity to the king's bed was long ago suspected; but many say that this bold insinuation was propagated, by the party which now prevails, to draw the queen from Struensee into their own power. The dowager, I can assure you, has been at the bottom of all. She is a woman of great intrigue, ambition, and a daring spirit. She had formed her favourites to her

own liking, before the young queen could see the necessity of securing to her own family the power of the crown, which the other desired to weaken, that she might controul it.

Necessity, therefore, and not choice, imposed Struensee upon the young queen. He has confessedly great abilities, but he wanted every thing else requisite to form an absolute minister, in the arbitrary court of a weak king, and a young, amiable, but not instructed queen; subjected as it has been, for a long reign, to a grasping, turbulent nobility, unused to the exercise of power over their sovereign. No wonder, therefore, if Struensee was sometimes extravagant, and that he appeared anxious to raise up friends to support him, from families, which the pride of nobility had not placed beyond his reach.

The revenge of the dowager, whose consequence in the state was reduced to a cold ceremonial; the resentment of the nobles whose harvest was reaped by those who had not sown, were long seen, but neglected. Struensee temporised, when he should have been most resolute, with some; he despised others, whom he could have cajoled; he did half the work for his enemies to accelerate his own destruction. The disbanding of the guards was an ill-tempered and an ill-timed measure; but the submission of the king's power in the conduct of it, and in the timid remedy applied to the effects, gave the finishing stroke to his existence as a minister. In short, it is difficult to point out with precision, where the revolution began, and it is impossible to foresee where it will end.

#### TO OUR CORRESPONDENTS.

*THE Mathematical Questions proposed for solution, or already solved, and that we have not inserted, are too trifling for the publick eye.*

*We are afraid that Leander's lines to Delia would be deemed versus inopes rerum nugæque canoræ.*

*Damon to Phyllis falls under the same censure. Maro's piece has imagery and sentiment, but is deficient in correctness.*

*Gassendi in our next.*

*The great variety of interesting subjects, which this month afforded, has prevented the due consideration of the Essay on Knowledge.*

*The Sonnet on Plants and Trees is not interesting enough to merit a place.*

*The proffer of a Constant Reader and Well-wisher is thankfully received, but cannot be finally answered till next month, because a previous meeting and consultation are necessary.*

*A Winter Piece is not sufficiently equal; it sinks too often into mediocrity.*

*An Eclogue by a Gentleman of sixteen is by no means despicable; but it ought to be remembered, that even the Eclogues of Pope are deemed but warbling trifles.*

*Y. Z. is received, and will be attended to; but his account of ships is not within our plan.*

*Olericus, and the Poem by Phillis, came too late for this month; as did the Duel of Junius.*